

*** 4
Goliath's Head cut off

With his own

S V V O R D,

AND THE

Quakers Routed

By their own

W E A P O N S:

BY A

DIALOGUE TRIPARTITE.

SHEWING THE

QUAKERS

Hypocrisie and Dissimulation; their several Advances thereby; their Ingratitude to the Government, by their fresh attacking the Church Establish'd.

WHEREBY THE

G R E A T M Y S T E R Y

OF THE

Little Whore

Is farther **U N F O L D E D.**

Written by a Servant of the Church, **FRANCIS BUGG.**

Humbly Dedicated to the First Parliament of GREAT BRITAIN.

PART IV. Price 3s.

Thine own Mouth condemn thee, and not I: Yea, thine own Lips testify against thee, Job. 15. 6. Now go write it in a Table, and note it in a Book, that it may be for time to come for ever and ever: That this is a rebellious People, lying Children, that will not bear the Law of the Lord, Isa. 30. 8, 9.

L O N D O N:

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ADVERTISEMENT.

HAVING not time to collect a particular Index to this and the Three foregoing Parts, as I fully intended; I beg leave for the present only to note the Sections, as the Contents in brief.

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POSTSCRIPT. Wherein is shewed six of their Advances, and the 7th followeth, viz. they have obtained liberty not to Marry or Bury with us, yea, they account that to be marry'd with a Priest, is such an Abomination, that as their own Words are, (in one of their Orders by me) *It is a dishonour to their Holy Profession*, that such of them as do, they will not suffer to be bury'd with them. In short, they account us all (from the Queen to the Beggar) Apostates, Spiritual Egyptians and Infidels, 366

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LASTLY. I shall conclude with one of our Churches Collects, viz. *Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word, we may embrace, and ever hold fast the blessed Hope of everlasting Life, which thou hast given us in our Saviour Jesus Christ. Amen.*

ERRATA.

PAge 25 s. l. 20. for of out, read out of. p. 267. l. 18. d. given out. p. 322. margin, f. 1614. r. 1664. p. 325. l. 42. f. then, r. them. p. 367. l. 3. r. but how insincere they are therein, let the World judge.

To the Right Honourable, and Honourable the Lords
Spiritual and Temporal, and Commons in Parliament
Assembled.

May it please your Honours,

WHEREAS the Quakers, for many Years, have presented their Books and Papers to the Parliament, and particularly their Positions, which are as contrary to their ancient Principles, as Light is to Darkness: And finding of late that they have afresh re-asserted their ancient Principles; saying, *Our Principles are now the same they were in the beginning, without the least change, and that in every respect* (a). And I being sensible that these their Principles tend to subvert the Christian Faith, do most humbly beg leave to Dedicate these Sheets to your Honours Perusal and Consideration, thinking it my Duty so to do, both as a Christian, and an English Man; assuring your Honours, that as no Man living hath wrote one Page or Paragraph herein, that goes as mine, so no Man living has seen a Page thereof before printed, or put me upon presenting them to Members of Parliament; so that as in the first place I am ready to prove what I write, out of their Books from plain Fact, or inferr'd from them by Natural Consequences: So if I fail thereof, I only am to blame; and no Man else. All which is submitted to your great Wisdoms.

I remember that when William Penn wrote in favour of the Papists, about repealing the Penal Laws and Tests; he thus saith, *No matter who, but what I must own* (said he) *it is my Aversion at this time, to meddle with publick Matters; and yet my Duty to the Publick will not let me be silent. They that move by Principles, must not regard Times nor Factions, but what is Just, and what is Honourable; and that no Man ought to scruple, nor no Time nor Interest to Contest* (b).

But as I find them in other Cases, so in this; for altho' I have (I humbly thank God) moved by Principles, and to this Day have design'd no other, but the Defence of those Doctrines taught by our Saviour Jesus Christ, and his Apostles, suffer'd for by our martyr'd Ancestors, and now professed by the Church of England, as by Law Establish'd; yet have the Quakers, in their Replies to what I have wrote, taken little notice of what, but who, passing by the Matter, and falling foul upon my Person, with scandalous Reflections, and personal Defamations, giving the go-by to what has been most Material, in order to a discovery of their two-fac'd Practice, and pernicious Principles, and all to avoid an Examination, whether what I charg'd them with were true or false.

And therefore, Right Honourable and Honourable, I do most humbly beseech your Honours, to let the Quakers be re-examin'd and cross examin'd, touching the Condition upon which their Toleration was granted; which was, *That they own'd the Holy Scriptures to be of Divine Authority, given by Inspiration of God; that they own'd Jesus of Nazareth to be Christ the Son of God, and a Scripture Trinity of Father Son and Holy Ghost, &c.* Now if I make it appear, that they dissemble to the Government herein, and prove from their Books, that they disown every Article of these their Confessions; then to have them enjoin'd to Condemn those Books, containing their ancient Principles, (since of late they have re-asserted them) and to Retract those Errors in them. And if I do not make good this my Charge, let me be made an Example to all that shall charge a People wrongfully. Therefore to find out the Truth of the Matter, as in the Case of the contending Harlots before King Solomon (c): Nothing is like Examination, *visu voce*, and then no doubt but God Almighty will give Wisdom to determine the Matter. If they be Innocent, they will be so far from avoiding this Scrutiny, that they will Petition to have it come on: Let that then be the Test to try their Sincerity by.

But believing the Quakers will never Petition for an Examination of the Conditions, upon which their Toleration was granted them, I will first give a short Specimen thereof; and next shew that it was on their parts downright Hypocrisie: And yet this is no more affront to the Wisdom of the Parliament that gave it them, than the Gibeonite's Case was to good Joshua (d): For the best Men mean well themselves, and often times are too apt to believe that other Men do the same. Therefore, First,

(a) *Self. XX. Reas. 30. p. 315.*

(b) *Good Advice to the Church of England, Roman Catholick, and Protestant Dissenters; shewing it their Duty and Interest to abolish the Penal Laws and Tests, &c. p. 1. Printed 1687.*

(c) *1 Kings 3. 16. to the end.*

(d) *Joshua 9. 4, 5, 6.*

- First, Of their sham Confessions to the Parliament, in the Reign of K. William III.
 1st. *We sincerely believe and confess, that the Holy Scriptures of the Old and New Testament are of Divine Authority, and given by Divine Inspiration of God.*
 2dly, *We believe that Jesus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ, the Son of the living God.*
 3dly, *We sincerely believe and confess the Holy Divine Three, or Scripture Trinity.*

There are divers other Positions, and these more at large, with their Confutations in my Second Part (e). Now

Secondly, Of their ancient Principles, which they have since re-asserted.

First, *That the Scriptures are Humane, and not Infalible; and what Men learn from thence is but Humane* (f).

The Scriptures are Death, Carnal, Dust, and Serpent's Meat, &c. (g).

And that which is given forth from the Spirit of Truth in any, is of greater Authority than the Scriptures (h).

How can or dare any to say, without the highest Blasphemy, that the Scriptures are the written Word of God. Mene Tekel, &c. By Geo. Bishop, p. 22.

The Scriptures are in no sense the Word of God, W. Bayly's Works, p. 295.

The Scriptures are not the standing Rule of Faith and Practice; neither do they teach to worship and serve God. Burrough's Works, p. 485.

Secondly, *That the outward Person that suffer'd on the Cross, was properly the Son of God, we utterly deny* (i).

Thirdly, *George Whitehead, &c.* disputing against Mr. Sampson Townsend, a Minister, who in defence of the Doctrine of the Blessed Trinity, had said, *That in the undivided Divine Essence of the God-head, there was Three Persons, Father, Son and Holy Ghost.* To this Doctrine *George Whitehead, &c.* reply'd, saying, *And here thy Antiquity and thy Reasons, and the Three Persons thou dreamst of, which thou would divide out of One, like a Conjuror; are all deny'd, and thou shut up with them in perpetual Darkness for the Lake and the Pit; for thou hast no Scripture which mention such things* (k).

And as they dissembled with the Parliament, in order to obtain their Toleration, Arians like, in like manner do they dissemble with all the World: This is witnessed by above 50 Protestant Dissenters (l), besides as many of the Church of England, who have been concern'd with them in Controvesie; for their whole Business from the beginning has been to hide their Principles, and to be unintelligible. As for Example, in their publick Meetings, if any of the Worlds People (as they in derision call all but themselves) be there, they shall preach up both Christ and the Scriptures, (especially of late Years) as if they were the most Orthodox Christians in the World, and yet not mean one Word thereof, according to the sense of all Christian Churches, since the Promulgation of the Gospel. For by Jesus Christ they mean only their Light within, and also the Scriptures within (m); for says *W. Dewsbury*, one of their most Eminent Prophets, *The Scriptures are but, yea, but a killing Letter.* See his Works, p. 153. But go into a Meeting of theirs, where there is only Friends, (as I did about 2 or 3 Years since at *Wheeler Street*) and there I heard *George Whitehead*, but not a Word of Christ Crucified, not a Word of Holy Scriptures, but all of, and to the Light within, exhorting them to be true to its Testimony, as in the beginning.

Objection. Possibly some may say to me, If it be thus, if their Dissimulation be such, that we cannot know them by their Words; How then shall we prove their Sincerity? For we cannot see into Peoples Hearts.

Ans. This I confess, respecting the Quakers, is not easily answer'd; for by their Books it cannot, by their Words it cannot, but thus. First let a Law be made to enjoin every Speaker amongst them, before he preach, to read with an audible Voice, a Chapter (if he can read one, if not, some other Member for him; for I would not that Impossibilities should be enjoin'd) in their Assembly. This they cannot call (tho' I fear they will) Persecution, and that for two Reasons; First, Because they often read their own Friends Epistles in their Meetings. And Secondly, Since they have (in Words) confessed to the Divine Authority of the Scriptures, as being given by Divine Inspiration of God. This

(e) Part II. p. 91 to 137.

(f) Fox's Great Mystery, p. 302.

(g) News coming up out of the

North, &c. By Geo. Fox, p. 14.

(h) Truth Defending, &c. By Geo. Whitehead, p. 7.

(i) A Serious

Apol. &c. By G. Whitehead and W. Penn, p. 146.

(k) Shmael and his Mother cast out, &c. p. 10.

By G. Whitehead, &c.

(l) See Part II. p. 133.

(m) See Part II. p. 126. proved out of G. W's Book,

The true Light expelling the Foggy Mists of the Pit, &c. p. 1, 4, 5, 7, 8. See Part IV. p. 370.

is a good secondary Proof; for should our Government enjoin them to retract and condemn any one Error they hold, any one of their contemptuous Expressions cast upon the Scriptures, Christ, or his Sacred Ordinances; this would be accounted by them Persecution, for it would destroy their pretence to Infallibility. And indeed to enjoin them to read a Chapter out of the Old or New Testament, would do the like: What, read in their Holy Assembly such Dust, Death, Serpent's Meat, as is the Ink and Paper, in which are the Words of *Matthew, Mark, Luke and John*? Oh, no; hold there, for if they would, or dare be bold to tell you their Heart, they would tell you, that when they made that Confession to the Parliament, of the Divine Authority of the Scriptures, they meant it of their own Books, (as *Arius* did of the Paper in his Bosom) which they teach, (as above) are of greater Authority than the Bible; yea, that the very Papers (made up of Ink and Paper) are the Word of the Lord; yea, *Fox* has commanded his Epistles to be read in their Meetings, as the Word of God, given by Divine Inspiration, and so has *George Whitehead*.

My Lords, and Honourable Gentlemen, What I write hereof, I stand ready to prove to their Faces; and therefore I humbly pray for an Examination, and at this time freedom of Speech.

It were endless for me to recite their multitudes of Solicitations for a Toleration, both in *O. Cromwell's* Time, and since, but could never obtain it until the Reign of *K. William III.* and then by Dissimulation, as I have hinted. And since which time of granting it, we have been sufficiently afflicted with War, and Bloodshed, and expence of Treasure, (tho' the Quakers, whom I fear are the great Cause of these Judgments, keep out of Harms way) and I fear, that so long as we neglect this Ulcerous Wound, we shall have one Trouble upon another; which puts me in Mind of an excellent Speech of *Sir Benjamin Rudyard*, a Member of Parliament, *November the 3d. 1640.* in which are these Words, viz.

Mr. Speaker,
WE are here Assembled to do God's Business, and the King's, in which our own is included. As we are Christians, as we are Subjects, let us fear God, then shall we Honour the King. — Let Religion be our *Primum Querite*. For all things else are but *Et Cetera's* to it; yet we may have them both surer and sooner, if we give God his Precedency. Believe it, Sir, Religion hath been for a long time, and still is, the great Design upon this Kingdom. It is a known and practis'd Principle, that they who would introduce another Religion into the Church, must first trouble and disorder the Government of the State, that so they may work their Ends in a Confusion, which now lies at the Door. When Foundations are shaken, it is high time to look to the Building; he hath no Heart, no Head, no Soul, that is not mov'd in his whole Man, to look upon the Distress, and the Miseries of the Common-Wealth, that is not forward, in all that he is, and hath, to redress them in a right way. *Arguments to Convince the Christians of the Evil of Separation from the Church of England, &c. p. 50, 53.*

Right Honourable, and Honourable, There are but three Things, especially which induce me to lay before your Honours this Discovery; First, To shew the Quakers Hypocrisie, in pretending to own the Divine Authority of the Scriptures, whilst they teach that their own Books are not only given by Divine Inspiration, but as such, of greater Authority than the Scriptures: For (say they) the Scriptures are not the Rule of Faith, neither do they teach to worship and serve God. Secondly, That to tolerate People holding such Errors, makes them National Sins, and may thereby bring down God's Wrath upon us, so as not to go forth with our Armies, nor prosper us in our Undertakings. And Thirdly, To clear my own Conscience in the sight of God, and in Duty to my Country: And so I leave the following Discourse to your Pious Considerations, as knowing that all the late Confessions of the Quakers, are but like the *French* hanging out the *English* Colours, in order to deceive us. And so I conclude with all Submission,

Right Honourable, and Honourable,

Your HONOURS

Most Humble, and most Obedient Servant,

FRANCIS BUGG.

(a)

The

The Humble ADDRESS of Francis Bugg, to the Most Reverend the Arch-Bishops, the Right Reverend the Bishops, and the Reverend the Clergy of the Church of England, in Convocation Assembled.

My Lords, and Reverend Gentlemen,

I Have with Grief of Heart (for several Years) taken notice of the Quakers Presumption, in their scandalous Libels, and bitter Invektives, against the Church of England, and the Ministers thereof, as in the Introduction following, but more especially since their Toleration, who instead thereby of growing more Mannerly, they grow more Insolent than ever.

I remember, that some time since, I had the Honour to be in Company with six or eight Members of the Honourable House of Commons, where on some Discourse about the Errors of the Quakers, it was ask'd why they took no more notice of them? It was answer'd, That it was not properly their Business, but rather of the Convocation, who if they would represent them, no doubt (said they) but we should.

The Premises consider'd, and that notwithstanding their Errors, are so manifest, and their exposing so frequent, yet have they of late (beside Fox's, three large Folio's, of near 3000 Pages, and other Books) put forth under the Hands of George Whitehead and Richard Claridge (a), another under the Hand of John Whiting (b); in the latter of which they thus represent Mr. Keith, (and in him such as conform themselves to the Church of England) viz. So dismal is his (i. e. Mr. Keith's) Relapse, and so dreadful his Apostacy, that I account him one of the greatest Apostates that ever was, yea, greater than Francis Spira, &c. attacking therein, and thereby, the whole Constitution of the Establishment, of which I have not room here to treat at large: As to the former, viz. *Melius Inquirendum*, &c. which G. W. thus recommends, viz. A Brief Epistle to the Impartial Readers: Friends, the following Treatise is recommended to your serious perusal; Our beloved Brother, R. Claridge, have followed so much worthy Industry in the Scrutiny and Recitation of Authentick Authors in our just Defence.

London, the 10th of the 10th Month, 1705.

Geo. Whitehead.

Inasmuch, that Geo. Whitehead, by his own Rule, hath intitled himself Author to this Book, at least by Adaption, as well as Richard Claridge to the Quotations he cites, with Approbation, notwithstanding his nice Excuse, p. 295. And now I shall proceed to shew, with what is in the other Book mention'd, the Insolence and Boldness, both of Whitehead and Claridge, in blackening both the Bishops and Clergy of the Church of England, turning upon them the Errors they themselves stand charg'd with, and prov'd upon them out of their Books; and for which I think that these two Books, especially their *Melius Inquirendum*, &c. deserves the Cognizance of the Convocation. I shall begin with what they say of the Right Reverend my Lord Bishop of Salisbury, viz.

I. It is not deny'd, but that the Collection which was made of the Books of the Old Testament, after the Captivity, by Ezra and others, or after the burning the Books of their Law, under Antiochus Epiphanius, mention'd in the Book of the Maccabees, that some disorder might happen, there might be such regard had to some Copies, as not to alter some manifest Faults that were in them, and still continue in the Text (c); (which says Claridge and Whitehead, he explains thus, There might be such regard had to some Copies, as not to alter some manifest Faults that were in them; (and he, the Bishop asserts) that the Faults still continue in the Text. Upon which Whitehead and Claridge thus descend; saying, Now if to assert that there is still disorder, and that there are manifest faults in the Text, of the Old Testament, and that they continue there, be to defend and vindicate the Canon of Scripture, which is the thing this Bishop undertakes: We ask what it is to disparage the Canon, and to weaken and diminish its Authority? Behold, -and be amaz'd at the Impudence of these Quaker Reformers, thus to blacken the Bishops of the Establish'd Church!

II. Dr. Stanhope tells the World, that tho' God's Grace be Almighty, yet Man is not a proper Object for this Omnipotence to exert it self upon; for should he be forced, even

(a) Intitled *Melius Inquirendum*, &c. and his Followers, &c. p. 6, 256, 257. *Inquirendum*, &c. p. 275.

(b) Judas and the Chief Priests, conspiring to betray Christ (d) Bishop Burnet's Expos. of the 39 Articles. p. 85. *Melius*

even to his own good; that Compulsion would not only take away the merit of the Act, but the very Nature of the Person, whose distinguishing Character is choice, and freedom of consent (e). Upon which Claridge descants, saying, Tho' the Conversion of Sinners be so frequently attributed in Scripture, to the Almighty Power of God, yet this Doctor disowns it, that he may uphold the Doctrine of Free Will; and we see this Doctrine draws in with it that of Merit. This Doctor asserts, That Man hath nothing to do with the Almighty Grace of God; and at the same time to secure Free Will, he sets up Merit, and who knows not, that upon Merits are built the Doctrine of Supererogation and Satisfaction; and that other Popish Points are easily deducible from it:

III. Dr. Whitby saith, In all the Scriptures of the New Testament, there is not to be found one Exhortation to any Christian to believe in Christ, or to act Faith on him. (To which the Doctor adds, saith Claridge afterwards) Now what account can be given of this thing, by those, who are so zealous in their Sermons to exhort Christians to believe in Christ, and are so full of Motives to persuade them so to do (f). It seems (says Claridge) we have been in great Error and Mistake hitherto, and all our Sermons to our Christian Auditors, to persuade them to exert Faith in our Lord Christ, have been idle and vain; and the more zealous we have been in this Matter (g): For Christians are no where exhorted in the New Testament to believe in Christ.

IV. Arch-Bishop Tillotson saith (says Claridge) you do not find it any where reveal'd in the Scriptures that there is a God (h). This Doctrine (saith Claridge) from the Pulpit, would make one startle; intimating, that the Scriptures does not assure us of the being of a God; or if they did, yet their assurance is not infallible. Again, (says Claridge) p. 111. The A. B. says, No Man can pretend to a Divine Revelation that there is a God. So (says Claridge the A. B. Tillotson goes on) concerning the Immortality of the Soul, and a future State, which we thought had been sufficiently revealed in the Inspired Writings. The A. B. saith, I do not find that the Doctrine of the Immortality of the Soul is any where expressly reveal'd in the Bible.

V. A. B. Tillotson saith, All Reasoning about Divine Revelation, must necessarily be govern'd by Natural Religion. This Doctrine (says Whitehead and Claridge) is the way to subvert the chief Doctrines of Christianity, as that of the Trinity. Again, (says Claridge) this Idolizing Reason hath given occasion to the rise of Scepticism, as to revealed Points, which now reigns so much amongst us, (he should have said amongst us Quakers) and will if, it be not speedily restrained, prove the Bane of Christianity (i).

VI. Dr. W. Dr. Till, Dr. C. Dr. S. saith, Reason must be the Rule of all Religion, Reason is the Standard of all Truth, nothing must be admitted into Christianity but what is founded upon Reason, and resolved into Natural Argument and Reason. This (says Claridge) is their Dialect; and you may observe, that never were more Deists, Atheists and Libertines, than since this has been the Language of the Pulpit and the Press. Some Sermons favouring more of Judaism, and the Law of Nature than the Gospel. Christianity is sinking with them, and they take the way to extirpate it wholly; their Sermons are Moral Harangues generally, and Tully's Offices, and Seneca's Epistles serve them instead of the Bible. As if they were preaching at Old Rome, or Athens, &c. We see the bad Effects of this Doctrine. Behold our Quaker Reformers! But let them begin at home.

VII. Thus in more Accounts than one. This (says Claridge) hath been one great occasion of Deism, and something else, (by something else, I suppose Claridge means Atheism) these Men are a sort of Pagan Preachers, they are meer Ethick Lecturers, and read only Morality to their Hearers; Cicero, or Antoninus, would have preach'd much better than they (k).

VIII. Dr. Scot tells us (says Claridge) that Moral Goodness is the main of Christianity, that thereby we do what God himself would do, if he were in our place (l); a Doctrine (says Claridge) I almost tremble to mention (m).

IX. Dr. Lucas tells us (says Claridge) that Man's natural Abilities are so many Graces which he derives from God; and are as properly such as any accession to them, which is inspir'd afterwards (n); so that (says Claridge) 'tis manifest that Dr. Lucas makes no difference

(e) Dr. Scanhope's Advertisement 2. on Book II. Cap. 5. Sect. 8. of Charron of Wisdom. Melius, &c. p. 277.

(f) Dr. Whitby's Preface, &c. (g) Arch Bishop Tillotson's Vol. XII. Ser. 2. p. 35. Ser. 4. p. 104. Vol VII. p. 302. Vol. XII. Ser. 2. p. 36. Melius Inquirendum, &c. p. 274. (h) Mark, Here they allow of restraining. (*) Arch Bishop Tillotson's Sermon of Trial of Spirits. Melius Inquirendum, p. 272. (i) Melius Inquirendum, &c. p. 297. (k) Melius Inquirendum, &c. p. 280. (l) Dr. Scot's Christian Life, Part I. Vol. II. Cap. 1. Part II. Vol. II. Cap. 6. (m) Melius, &c. p. 286. (n) Dr. Lucas's Inquiry after Happiness, Vol. I. Cap. 6. Melius, &c. p. 286.

xlii An Humble ADDRESS to the CLERGY.

difference between Natural and Supernatural Gifts, and thereby enervates one main thing, which appertains to Christianity: (*Scripture Revelation.*)

X. Thus says Claridge, of Arch-Bishop Tillotson, whom he calls another smooth-tongu'd Orator, viz. That the Christian Religion hath hardly any thing in it that is positive, except the two Sacraments; in other things Christianity hath hardly imposed any other Laws upon us, but what are enacted in our Natures, or are agreeable to the fundamental Laws of it (a) To recite R. Claridge's Paraphrase on the Bishops and Clergy, I have not room here; and to shew what an odious Exposition of their Doctrine he makes, and all to blacken the most Celebrated Men of the Church of England; and which I doubt not but I could shew the Quakers Injustice and false Dealing herein, had I the Books which he quotes; and if so, then no marvel Geo. Whitehead calls him his Dear Brother, and recommends the Book, thereby intitling himself Author thereof, at least by Adoption.

My Lords, and Reverend Gentlemen, I have here given you a hint of the Quakers bold Attempt, as well as Ingratitude for their Toleration, in this Book *Melius Inquirendum*, &c. together, with their Book (p), containing about 1200 Pages, and another Book (q), whereby they have attack'd the whole Constitution of the Church of England; and which I humbly conceive, deserves your Examination. I have not the Books by me which Claridge quotes, otherwise I doubt not but I could shew how false he is in his Quotations, &c. However I shall give you a Quotation of his in his said Book *Melius Inquirendum*, &c. from a Passage out of Judge Hales's Book, intituled, *The Nature of True Religion*, &c. p. 15. viz. As to the Quakers, take away some Singularities, the Men are as other Men; some indeed very sober, honest, just, and plain hearted Men, and sound in most, if not all the important Doctrines and Practices of Christianity. Here is every Word he takes, and by this one Quotation out of Judge Hales, we may measure all his Quotations from the Works of the Learned Bishops and Clergy foregoing, by comparing it with the whole Passage of Judge Hales; which take as followeth out of the same Book and Page, i. e. *The Nature of True Religion*, &c. p. 15. viz.

But among all the differing Perswasions amongst us, there are none that gives a Man more ample Evidence of Mistakes of this Nature than the Quakers, who place a great part of their Religion in keeping on their Hats, in using the Words Thee and Thou; in styling the Months and Days of the Week not according to the usual Appellations, but the first or second Month, or Day, &c. In certain Habits and Postures unlike other Men; in silent Devotions at their Meetings; in reviling and crying down the publick Ministry, Churches, Sacraments, and Lord's Day. Take away but these, and the like affected superadditions, the Men are as other Men; some indeed very Sober, Just, and Plain-hearted Men, others Subtil, Covetous, Uncharitable, Tumultuous, Ignorant, Proud, Slanderoos, and Despisers of others (r), and yet as long as they conform to their Sect in these impertinent and unwarrantable Singularities, they please themselves with the style of the People of God, and for the most part esteem'd such by those of that Sect.

Now let but any Man view Judge Hales in Book and Page, and he will see sufficient cause to distrust the Quakers in all they say: For this is a plain Demonstration of their falsifying in Quotations. But that it may farther appear, how far that worthy and judicious Man, Judge Hale was from favouring Quakerism, take another Quotation out of his Book (s), touching his Advice to his Children, viz.

Have as little Conversation (said he to his Children) as is possible with obstinate Hereticks, or Persons obstinately perverted in Matters of Religion, as Papists and Quakers, and the like; but especially converse not with them in Matters of Religion: For instead of converting them to the Truth by your Perswasions, you shall but harden them the more, and endanger your selves. They are to be dealt with all in these Matters only by Persons of great Abilities, For a perverted and corrupted Mind, and an obstinate Spirit, carries in it a Contagion as infectious, and much more dangerous than the Plague in the Body, where their Opinions meet with a young and weak Opponent.

Thus with all Submission I conclude, leaving the Premises to your Pious Consideration; begging leave to subscribe myself

Your most Humble,
and most Obedient Servant,

FRANCIS BUGG.

(a) Arch Bishop Tillotson's Sermon, intituled, *Objections against the Christian Religion answer'd*. *Melius Inquirendum*, &c. p. 281. (p) *Some Gospel Truths*, &c. (q) *Judas and the Chief Priests conspiring to betray Christ and his Followers*, &c. (r) *What, Richard, take three in your favour, and leave out eight Words against you; this, Richard, is the Picture of Quakerism.* (s) *Of Contemplations*, Part III. p. 252. of his Advice to his Children.

INTRODUCTION

T O

PART IV.

Shewing, as in a Glass, Two Fundamental Errors of the QUAKERS, in point of Doctrine; Twelve Instances of their Abominable Treatment of the CLERGY; Twelve Reasons from Matter of Fact to prove what I say: With a Touch of their Contempt of Governors, Gentry, &c. Which may serve as a Key to the following Sections by opening the Mystery of Quakerism, which consists chiefly in Hypocrisie.

I shall introduce this Discourse with a brief Abstract of the Quaker's Indignation and inveterate Malice against the Clergy; and Secondly, Give the Reasons why; in order to shew that their Principles are the same they were in the Beginning, as they now say in Print (a). And therefore I shall say with the late Lord Chief Justice *Hales*, in his Advice to his Children, viz. *Have as little Conversation (said he) as is possible, with obstinate Hereticks; or Persons obstinately perverted in Matters of Religion, as Papists and Quakers, but especially converse not with them in Matters of Religion; for instead of converting them to the Truth, by your Perswasions, you shall but harden them the more, and endanger your selves. They are to be dealt withal in these Matters, only by Persons of great Abilities: For a perverted and corrupted Mind, and an obstinate Spirit, carries in it a Contagion as infectious, and much more dangerous, than the Plague in the Body, where their Opinions meet with a young and weak Opponent (b). And therefore the more they mask themselves with a Christian disguise, as of late they do, the more dangerous they are, and ought the more to be guarded against. For without some signal Testimony of theirs against their Errors, Blasphemies, and Hard Speeches, by an ingenuous Retractaiton, we have no reason to believe them sincere in their late Sham Confessions, especially since they now tell us in Print, That they blush not (c) to declare publickly, that they are not changed in their Principles, in any one Point from what they were in the beginning (d). And now I proceed to their Rage against the Clergy, and that chiefly for Preaching out of the Bible, as I shall shew by Twelve Instances out of their Books, viz.*

1. *The Priests are Twining Serpents; Filthy Beasts; no Prayers can we send but for your Destruction (e); You are Children of the Devil; Blasphemers; Enemies of all Righteousness; Slandrous Beasts; Brute Beasts; Blind Hypocrites; Painted Beasts; A Generation of Vipers; You are Dam'd; You are Fruitless Trees; Cursed for the Fire; Men of Sin; Sons of Perdition; Your Worship is Beastly and Carnal; You are Brazen-fac'd Beasts; You are Deaf Adders, and Reprobates, whose fair Glosses upon the Scriptures must go into the Lake, and into Perdition; False-hearted Dissembling Hypocrites, to whom the Plagues of God are due; We witness that Christ is in Satan's Chains (f); You are Blind Sots; Filthy Beasts; Filthy Fellows; Busic Fellows; Dark Sots; You have nothing but the Husk (g); which is fit for nothing but the Swine; You are Conjurors, and Enemies of God; For Destruction you are ordained to go therein; Into the Lake you are to be turned, and that Eternally (h); You live in Philosophy and Logick, which is of the Devil; You are Blasphemers, Lucifer like, and for Destruction; You feed upon Dust, which is the Scriptures; You are Cursed of of God, and cast out Eternally. The Cup which*

(a) See Part I. p. 18, 44. from the Books of Whitehead, Wyeth, Phillips, Penn, &c.

(b) See his Book of Contemplations, &c. Part III. p. 252.

(c) Jer. 3. 3, 6, 15.

(d) Vindiciae Veritatis, &c. p. 2. 218, 224.

(e) Mark, they cannot pray for Enemies, were they such.

(f) Oh Horrid Blasphemy!

(g) i.e. The Scriptures.

(h) See News coming up, &c. p. 13.

(b) What!

without any Condition of Repentance: Sad Judges indeed.

B
you

you drink of we deny; for your Cup is the Cup of Devils; And your Table the Table of Devils; Ye are Serpents, a Generation of Vipers; How can ye escape the Damnation of Hell? You are answered from the Mouth of the Lord (h).

(b) Truth's Defence, &c. by Geo. Fox and Rich. Hubbertsborn. Printed 1653. p. 14, 15, 16, 22, 24, 25, 27, 42, 44, 45, 47, 48, 49, 53, 54, 61, 80, 82, 83, 84, 99, 101, 107.

(i) Their Design being to overturn the World. See Part I. p. 4.

(j) viz. All the Priests Slain or Banished.

(k) Your Design if frustrated; the Priests do not howl, but Fox a False Prophet.

(m) Thus their hopes of overturning the World pleased them.

(n) A brief Discovery, &c. by Geo. Fox. By Tho. Aldam, Benj. Nicholson, John Harwood, Tho. Lawton. Printed 1653. p. 7, 8, 9, 10.

(o) And it was my first Work to shew that the Quaker Teachers were grand Deceivers, Antichrists, &c.

(p) Edw. Burrough's Works, Epistle, p. 30. to p. 34. See Part II. p. 148.

(q) A Prophane Comparison, and full of Contempt.

(r) And some are risen to rip up the Quakers False Coverings, and are unmasking their Deceitful Ring-leaders.

II. Sound the Trumpet, sound an Alarm, call up to the Battel, gather together for Destruction; draw the Sword; hew down all Fruitless Trees; hew down all the Powers of the Earth (i); cleanse the Land of all Filthyness; slay Baal, Baalam must be slain, all the Hirelings must be turned out of the Kingdom (k), who have pretended that God sent them; the Sword of the Lord is drawn against you all; for Destruction you are; the Sword you cannot escape; and it shall be upon you e'er long; howl all ye Priests (l), ye blind Priests, Plagues are coming upon you; a Day of Vengeance is coming upon you all: The Lord of Hosts hath spoken it. Joyful Days ye Saints, joyful Days ye Righteous Ones; freedom from all Hirelings, &c. News Coming up out of the North, &c. By George Fox. Printed 1655. p. 27, 32.

III. The Priests are Conjurers, Thieves, Robbers, Antichrists, Witches, Devils. The Commission of Baal's Priests came from Oxford and Cambridge; They are Stewards of the Devil's Magazine; Dissemblers and Lyars; A Viperous and Serpentine Generation; Bloody Herodians; Fearful Blasphemers; Scarlet-colour'd Beasts, holding up a worm-eaten beastly Form; Babylon's Merchants, selling beastly Ware, the Scripture; the Pillars of their Kingdom are reeling and shaking (m); whited Walls, painted Sepulchres, professing nothing but poisoned Stuff; Ravening Wolves; Greedy Dogs; really they are Blood-hounds, hunting and gasping after their Prey, like the mouth of Hell; barking like raging Sodomites; Eminent and Ambitious Pharisees; Wo, wo, wo, is their Portion, and the Portion of the Upholders of them (n) i.e. the King and Parliament.

IV. And first of all our mouths were opened, and our Spirits filled (as you have heard) with Indignation against the Priests, and with them, and against them we first began to War, as being the Fountain of all Wickedness abounding in the Nations, shewing unto all People, that the Priests were Deceivers, and Antichrists; and this was the first Work we enter'd upon, to thresh down Deceivers, and to lay them open to their Shame (o). Take a short Abstract of his Language to one of them, viz. Thou art Antichrist, a Deceiver, a dark polluted Beast, the Light within condemns thee, and all thy Generation Eternally. Thou art Darkness it self; a Conjuror, a Lyar, full of all Subtily, Poison and Enmity. Thou Jesuit, Blind Guide, Dumb Shepherd and Reprobate; a Teacher of Lasciviousness and Uncleaness; Cain, Sorcerer, Dead Beast; Thou art condemned into the Lake for ever; a polluted filthy Beast, and Enemy of Christ. O thou dark Beast and Conjuror; thou Blasphemer; thou Serpent; thou dark Sor; try your Priests by the Scriptures; never any that follow them shall ever come to the Knowledge of God (p). Printed in Quarto 1654. and reprinted in Folio 1672.

V. Go to now, ye Merchants of Babylon, who are bringing forth, and exposing to sale, your old canker'd, rusty, moth-eaten Ware. First, you have a Prayer call'd Common, and indeed so it is; I hardly know any thing more common except Cursing and Swearing (q). And this I speak to your Torment, that Thousands have renounced your Sorcery and Witchcraft; and though you gather some heat from the Sun (i.e. K. C. II.) that is newly arisen, and from it receive some small vigour, and like the Insects, and the Reptilia of the Earth, as they feel the Sun's warmth, by which they are vivified and made strong; yet know, there is a Cup prepared for you, mixed with Plagues, Woes, Miseries, Sorrows, and Eternal Burnings, and a treble Portion is to be given unto you. You have many Names, as Deans, Arch-Deacons, Prebends, Bishops, &c. Now there were of Old other Orders of Priests, as Baal's Priests, Priests of the Grove, and Jezebel's Chaplains, which drew the same Breasts as you do. Surely Hell hath enlarged her Mouth for you; for there is a People risen that rips up all your deceitful Coverings (r), and are turning your inside outward; I speak this not only of you (i.e. Episcopals) who are now (viz. in Anno 1660) the Merchants of the Times, But I speak of all, and all Orders whatsoever; you all are discovered to be Antichrists, Deceivers, Sorcerers, and Ravening Wolves; therefore Flames, Flames, Flames of Fire is prepared by the Lord to consume you as dry Stubble: If I should parallel you with Salvage Beasts, it would not hold, be they never so fierce, but Men of Prey such as you are, is quite out of kind, and not to be parallel'd by any thing that draweth breath; You are the worst of Men; Oh full of all Subtily; Children generated

nerated of the Seed of Deceit, conceived in the Womb of Wickedness, and nourished at the Breasts of Witchcraft, and rocked in the Cradle of Idleness; Oh! What shall I say concerning you? God's everlasting Decree is sealed against you; Burnings, Burnings, Burnings with unquenchable Fire is your Portion from the Lord God of Heaven and Earth. How dare you presume to frame a Worship to God, under the Name of Gospel Worship, and Christian Ministry, in Stone Houses, call'd Churches? Or do you think your Altars and Turn'd Pillars call'd Rails, your Organs, Surplices, Tippets, Scarfs, Long Garments, and Girdles, with your invented Prayers, call'd Communion, with your Preaching out of the Dead Letter, enter into the Ears of God? Nay, you are mistaken, God praises God, his Praise and Worship for ever is, from thee unto thee (r). Now if you cannot read this, let your Mouths be stoped for ever. O I have seen Eternity, I have seen Eternity; O the Plagues and Vengeance that is to be poured upon the Wicked in this Nation, both Priests and People; Howl, Howl, Hiveling Priests of all Orders, for the Wine-Press of the Wrath of God is ne'er to be trod, into which you are to be cast; for the Lord God hath spoken it, and he will not repent; A terrible Portion, a terrible Portion of the Plagues of God Almighty, are you Priests to have above all others; Your next Fall will be as the fall of a Millstone into the Sea, God Eternal hath spoken it: You have reason to be silent (s) and stop your Mouths, and sit down contented to be thus ranked and paralleled, which is Truth, and no Slander, and so I finish my Testimony concerning you (t).

By one that hath fed upon the Whore's Flesh many Years,

Richard Crane.

VI. But what say'st thou, O Church of England, open thine Eyes and behold what Monsters (i. e. Bishops) thou hast generated, and brought forth in thy Adulterous Womb? Now I will try thy Church, and the Foundation of it; an Adulterated Harlot set up in the midnight of Apostacy, thy Witchcrafts and Sorceries have not been perceived. O thou Adulterous Church! What Monstrous Births hast thou brought forth? And thy Common-Prayer-Book is seen to be conceived in thy Adulterous Womb, and to branch forth from the Pope's Eldest Son; and the Pope gives Life and Breath unto it, and from his Loins it draws its Strength: Thy deceitful Practice is discovered, and boldly reprov'd, without any fear of Thee or thy Power, ripping up thy Bowels (u). Therefore hear and consider ye Bishops, Deans, Prebends, Vicars, Curates, and all Prelaticals, you must all come to the Bar, &c. (w)

VII. And as for the Purity of the Church of England, it's out of our sight; we can see a great deal of Impurity, Corruption, and Soul-Sickness in it, as they confess themselves, That they are full of putrified Sores, from the Crown of the Head to the Soul of the Feet; and that there is no health in them; that they do those things they should not do, and leave undone those things they should do; and that they are miserable Offenders: Indeed they speak enough of themselves (x) to cause all wholesome, sound, and understanding People, to shun them and their Church, and Worship, as Men, shun a contagious Disease or Infection (y).

VIII. Come tell me ye of the Church of England, Admirers of the Universities, those signal Places of Looseness, Prophaneness, Prodigality, and gross Ignorance, whence came your Forms of Prayer, and Church Government; Your Litanies, Responses, Singings, Altars, Surplices, Caps, Hoods, Holy Days, Baptisms, with other dirty Trash, and foul Superstition? Stand up and answer me, ye Members of the Church of England (z): Are they not the Offspring of that Idolatrous and Popish Generation? Alas! Poor Souls, are you not at, Lord have mercy upon us, from Seven to Seventy, to the shame and destruction of Humane Society, equalling, if not out-stripping Papists and Heathen, &c. I am not of the World. William Penn (a).

IX. And whilst the Idle Gormundizing Priests of England run away with above 130000l. a Year, under pretence of being God's Ministers, Preachers of their own Chaffy Inventions, like Infidels; And that no sort of People have been so universally thorough Ages, the very Bane of Soul and Body to the Universe, as that abominable Tribe of Priests, for whom the Theatre of God's most dreadful Vengeance is reserv'd to act their Eternal Tragedy upon (b). account to the Quakers? (c) Truth Exalted by W. Penn, p. 8, p. Printed 1671. (b) The Guide mistaken, &c. p. 18. Printed 1668.

X. *A just and lawful Trial of the Ministers of this Age, by a perfect proceeding against them, and a righteous Examination of them, whereby they are justly weigh'd, truly measur'd, and condemned; they being by good Evidence proved (c) to disagree, and be contrary to all the Ministers of Christ in former Ages, and to agree and concur with all the False Prophets and Deceivers in their Doctrines and Practices, &c. And being brought to the Bar of Justice [in the Quaker's High Court of Judicature] these things are truly charged, and legally proved upon them, and they found guilty (d).*

(c) When E. B. was Lord Chief Justice on the Quaker-Bench, at this Mock Trial.
(d) Edw. Burrough's Works, p. 223. Printed in Folio, 1672.

XI. *The Priests are a Lifeless Rabble, Lyars, and such as join in Worship with them are Dismal Apostates, worse than Francis Spira, and are on the Pope's Borders (e).*

XII. *The Priests are Underminers of the Scriptures, Subverters of the Doctrine of Christianity, occasion of the rise of Scepticism, Deism, Atheism and Libertinism, Pagan Preachers, meer Ethick Lecturers, Tully's Offices and Seneca's Epistles please them better than the Bible, as if they were Preaching at Old Rome (f); as more at large in Sect. 28. Again, Concerning the living God of Truth, and the World's God, in whom there is no Truth. The World's God hath his Ministers, Prophets, Apostles, and Hirelings, to make a Trade of the Scriptures with Natural Arts: This they sell at great Rates, where they can get the greatest Parsonages, or Bishopricks; and they Preach to the People, that they must (g) carry a Body of Sin and Death to the Grave; and if the Obedient Believers in the Light within tell them they are no Ministers of Christ, but of the Scriptures, with their Interpretations to make it suit the Dark Spirit, or God of the World, to keep People in Sin and Imperfection; telling them it is a Presumption for any to say they have the same Spirit and Power the Prophets and Apostles had, &c. So let all Professors, Bishops, Priests, Deacons, and Non-Conforming Teachers, examine themselves, whether they are not such; and then who is their God but the Devil, the Prince of the Power of the Air (h)?*

(e) Gospel-Truth Demonstrated, &c. p. 719, 734, 735. Printed and Published as the Works of George Fox, (tho' none of his). By G. Whitehead, &c.

(f) *Truth Defending the Quakers, and their Principles*, p. 7. Printed 1659.

See Instances,

Read the '2 Instances over a second time, and view the Nature of their Ancient Testimony, and then judge whether any Nation professing Christianity, would bear it, ours only excepted.

Thus have I proved the Truth of the Quaker's Sayings, That their Principles are the same from 1653 to 1706, without any Change or Alteration, though of late a little smother than formerly. I might recite fifty times as much of this their Diabolical Fury against the Clergy, but this may serve to shew the Nature of their ancient Testimony, and by that time I have given the Reasons why they belch out of their flaming Ovens all this Rancour, it may serve as a Key to unlock the Secret of their *Mysterium Magnum*. But

By this time peradventure, some Gentlemen, who are Strangers to the Quaker's Principles, and not well read in their Books, which are given forth (as they pretend) from the Spirit of the Lord, and therefore (as they affirm) are of greater Authority than the Bible (i), and cannot see through their Disguise; may be ready to question after this manner, saying, But why do the Quakers thus rage and vent their Gaul against the Clergy? Why do they call them Serpents, Beasts, Sots, Baal's Priests, &c. this implies that the Queen's Majesty, Nobles and Commons of the Land, are Worshipers of Baal? Why do they call them Witches, Devils, Sorcerers, Sodomites, Blood hounds, Swine, and Damn them to the Lake Eternally? Why do they compare them to Insects, Vermin, and the Reptilia of the Earth? And account them the Off-scouring of all things, as the Iudels did the Holy Apostles? Why did they so furiously sound Alarms, call for the Sword, and so passionately petition to have them slain or banished? Why did they threaten them with *Flames, Flames, Flames, Burnings, Burnings, Burnings*, as if they had been erecting Nebuchadnezzar's Oven six times hotter than usual? Why do they say they are the Bane and Pest of the Nation, the Bane of Soul and Body of the Universe? Why do they call the Sacrament of the Body and Blood of Christ, the Cup and Table of Devils? Why was their Spirits first of all filled with Indignation against the Dispensers of the Word and Sacraments? And why was this their first Work they went upon? Why do they thus call our Bishops *Monsters*, and our Litturgy the Offspring of the Pope? And our Church Romish and Idolatrous? Why are they so Impudent as to erect a Mock Court of Judicature, and then to Arraign, Try, Judge, and Condemn all our Bishops and Ministers? Why are they so Arrogant as to Censure such as join

join in Worship with the Establish'd Church, Dismal Apostates, yea, worse than *Francis Spira*? Why are they so Impudent as to compare our Church to a Pest-House, which all sound People ought to shun? Why do they charge our Bishops and Ministers to be the occasion of Scepticism, Deism, Atheism, Ethick Lecturers, fitter to Preach at *Old Rome*? And why do they Print in 1706, that the Devil is the God of our Bishops and Ministers? All these are high Provocations, and unsufferable Reflections; what Reasons can any Man give why they thus Stygmazize and Calumniate the best Reformed Church in the World?

Answer. To all these Interrogatories, bottom'd upon the foregoing Twelve Instances, I briefly answer thus, It is because they Preach out of the Bible, and Faith in Christ Crucified. These are their two Fundamental Errors in Point of Doctrine, and upon which the rest of their Errors depend: But that I may not only say it, I proceed to prove it by Twelve Reasons, taken out of their Books, wrote by their Founder *Fox*, and other of their Inspired Authors. And

Reason 1. The first thing that I except against in Matter and Form of their Worship is, That the Priests take a part or portion of Scripture for a Text (k).

Reas. 2. Grounds and Reasons why we deny the Worlds Teachers, namely, They are such Teachers as take a Text of out the Scriptures, and that tell the People, that *Matthew, Mark, Luke and John* is the Gospel; whereas they are Death, Dust, Serpent's Meat, fit only for Swine (l).

Reas. 3. The Scriptures are Death, and killeth, and all that study to raise a living thing out of a dead, (says *Geo. Fox*) to raise the Spirit out of the Letter, are Conjurors, yea, they are Conjurors and Diviners, and their Teaching is from Conjurati^on, which is not spoken [immediately] from the mouth of the Lord, and the Lord is against all such, and we who are of God are against all such: For that Doctrine [out of the Scripture] doth not profit the People at all, but is a Doctrine of the Devil, and draws People from God (m).

Reas. 4. All that Preach Christ without, and bid People believe in him, as he is in Heaven above, are false Ministers, and as such, are Witch^{es}, Devils, Antichrists, Conjurors, *Babylon's Merchants*, *Baal's Priests*, whose Commission and Call come from Oxford and Cambridge, &c. They are Stewards of the Devil's Magazine, [i.e. Scriptures] Scarlet colour'd Beasts, holding up a Worm-eaten Beastly Form, selling Beastly Ware, the Letter [i.e. Scripture] (n).

Reas. 5. But why do People follow these Priests of England any longer? And why do others dispute about, and talk of the Body so much, which they never saw nor knew; for they are not saved by his Body (o). This Doctrine tends to overthrow the Tenor of the Gospel, and Faith in our Crucified Lord Jesus Christ; And not only so, but to introduce Atheism, at least Deism; and it also Harmonizes with the Doctrine of *Julian* the Apostate, as I shall shew hereafter.

Reas. 6. Faith in the History of Christ's outward Manifestation, has been a deadly Poison these latter Ages hath been infected with (p).

Reas. 7. We who are sent of God, testify against these Practices, and against this Generation of Priests, and against their very Foundation; for they say the Gospel is their Foundation, which are the four Books, *Matthew, Mark, Luke and John* (q). So Dust is the Serpent's Meat, their Original is but Dust, which is the Scripture, which is Death, and their Gospel is Dust, *Matthew, Mark, Luke and John*, which is the Scriptures. Their Sacrament is Carnal, their Communion is Carnal; a little Bread and Wine, which is the Table of Devils, and Cup of Devils (r).

Reas. 8. The Scriptures are a bewitching Letter: For, says their Prophet *Burrough*, you take up a Command from the Scriptures, and you say Christ commanded it, when the Scriptures doth but declare it, saying, In such a Verse, of such a Chapter, such a Command is. Not having received the Command by the same Spirit, and thus are you in the Witchcraft, observing Commands from the Scriptures without, thereby drawing People from the Teachings of the Light within (s).

(k) *A Touchstone to try all the Priests, Bishops and Ministers, &c.* p. 21.

(l) *Some Principles of the Elect People of God*, p. 5, 6, 10.

(m) *News coming up out of the North*, p. 14.

(n) *Stu's Errand to Damascus, &c.* p. 7. By *Geo. Fox*. Printed 1654. Reprinted 1655.

(o) *W. Smith's Primer*, p. 8. A brief Discovery of a Threefold Estate of Antichrist, &c. p. 7, 8, 9.

(p) *To all that want Peace with God, &c.* By *Humph. Smith*, p. 11.

(q) *Quakerism a new Nick-name for old Christianity, &c.* p. 6.

(r) *News coming up out of the North, &c.* p. 5.

(s) *Edw. Burrough's Works in Folio*, p. 105. Printed in 1657. Reprinted in Folio 1672.

Reas. 9. *The Scriptures are not the Standing Rule, neither do they teach to* (t) p. 485. *ibid. Worship and Serve God (t).*

Reas. 10. *The Scriptures are Chains of Darkness: For thus says their Pagan Preacher, Isaac Pennington. Scripture-Knowledge makes Men wise to oppose Truth, and harder to be wrought upon than the very Heathens, and are as so many Chains of Death and Darkness upon them (u).*

(u) A Quest. to Professors, &c. p. 12.

(w) *Ismael, &c. by George Whitehead. p. 1, 6, 9.*

(x) Let Will. Penn observe from hence, that they differ from all Christians in Doctrine, and consequently are setting up a new Religion. Reas. 11. *The Scriptures are a rotten Foundation, — Death and Killeth (w).* Reas. 12. *Now observe the difference between the Religion that God hath taught us, and led us into, and the Religion of all Men upon the Earth besides (x). Our Religion stands wholly out of that, which all their Religions stand in. Their Religion stands in the belief of a literal Relation: Our Religion stands in a Principle, which changeth the Mind, wherein the Spirit of Life appeareth, where we hear the Voice, and see the express Image of the Heavenly One, and know Things not from an outward Relation; yea, here we must profess we so know Things, that we are fully satisfied about them, and could not doubt concerning them, though there had never been Word or Letter written of them (y). Give me leave to add but one short Instance of Geo. Fox, their Founder, viz. The Scriptures are Death, which feeds you Serpents, Dogs, and Swine (z).*

But before I farther proceed, give me leave to observe the Doctrine of Humphrey Smith, mention'd in the fifth foregoing Reason, viz. *But why then do People follow the Priests of England any longer? And why do others dispute about and and talk so much of the Body [meaning the Person of our Saviour, that was Crucified upon the Cross at Jerusalem] which they never saw nor knew? Is it not better so be silent, and know God, who dwells in his People? And the Light within? — And then whether or no those obey not Moses, who leave the Priests, and come to the Light within? And whether such, who are come to Christ [i. e. the Light within] should always be looking, and following after his Body, [a Man they never saw or knew, as above] his Miracles, Baptism, or Supper without them, or wait to receive the Light within (a)?*

(y) Some Things relating to Religion, propos'd by Isaac Pennington to the Royal Society, &c. p. 7. (z) News coming up out of the North, &c. p. 13. (a) To all that want Peace with God, &c. p. 10, 11. by Humph. Smith, &c. Printed 1660. (b) See Part I. p. 40, 41. (c) Right Quakerism. (d) Julian the Apostate's Life, &c. By Sam. Johnson. Ed. 4. p. 4. (e) See P. III. Sect. xii, xiii. (f) See Part II. p. 101, 110.

This is the Heathen Divinity that Geo. Fox set up, prefer'd, and exalted above Christian Divinity, as I have shew'd from his Book (b). And this their Doctrine agrees with the Doctrine of Julian the Apostate, who taught, saying, *Why do any worship Jesus, as God the Word, whom neither they nor their Fathers ever saw or knew (c)? But the great Sun which from Eternity all Mankind doth see, and behold, and worship, which is the living, animated, and beautiful Image of the intelligible Father (d).* Thus we see, that as the Quakers worship and adore their Light within, as God and Christ, and Object of their Faith (e); even so do the Heathen worship and adore the Sun in the Firmament as God, and the Object of their Faith; the first having their Light within them always present, which they say is God, for God is Light (f). The latter see and behold the Sun with their Eyes, and therefore think they cannot be deceived, and therefore both equal idolaters, who worship the Gift instead of the Giver; but the Christians worship God the Father, and Jesus Christ his only Son, and the Holy Ghost is the undivided ever Blessed and Glorious Trinity of Three Persons, yet but one God, blessed for ever, praying to God in the Name of Jesus, whose outward Person we in this Age never saw, otherwise than by the Eye of Faith, yet believing in him we have Joy, and hopes of Salvation, through his Merits and Mediation. And so I dismiss this Head, having shew'd the Quakers Malice and Indignation against the Clergy, and given Twelve Instances thereof, and also Twelve Reasons why; proving out of their Books the Cause thereof, namely, First, because they Preach out of the Scriptures; and Secondly, because they Preach and Exhort all People to have Faith in Jesus Christ, and to believe in his Name. These two Fundamental Errors of the Quakers being fully prov'd, I proceed next to give a Touch of their Contempt of the Christian Magistrates, who adhere to the Doctrines taught in the Scriptures, and expounded to them by the Clergy, which they call *Babel's Priests*; and thereby rendering all our Magistrates, from the Queen on the Throne, to the Beggar, who join in Worship with the Clergy, Apostates, and Worshipers of *Babel*.

A Touch of the Quakers Contempt of Kingly Government, Parliaments, &c.

1st. You do not read that there were any Kings, since the Days of the Apostles, but among the Apostate Christians, the false Church, and Mother of Harlots, they set up Kings like Heathens.—— And we know that these Kings are the Spiritual Egyptians, got up since the Apostle's Days (g).

2^{dly}, Dreadful is the Lord, who is coming to execute his Judgments upon all you Judges, and to change all your Laws, ye Kings, all you Rulers must down, and cease, and all you Underling Officers, which have been as the Arms of this great Tree, must be cut down,—— so you must be cut down with the same Power that cut down the King, [meaning K. C. I.] who reigned over this Nation, whose Family was a Nursery for Papists and Bishops.—— Sing all ye Saints and Rejoice, clap your Hands and be glad, for the Lord *Jehovah* will Reign, and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables; all this Tree must be cut down (h).

3^{dly}, A Parliament chosen by the most Voices of the People, are not like to act for God, or the Good of the People.—— as it hath been the manner and Custom of *England*.—— And we see that People given forth hath been in great Blindness, in contending for Parliaments so chosen (i), from a Prophet of the Lord,

4^{thly}, We stand Witnesses against Parliaments, Councils, Judges, and Justices, who make or execute Laws in their Wills, over the Consciences of Men, or punish for Conscience sake. To such Laws, Customs, Courts, or Arbitrary Usurp'd Dominion, we cannot yield Obedience (*).

5^{thly}, Wo unto you that are called Lords, Ladies, Knights, and Gentle men, who are call'd Master, Sir, Mistress, Madam, &c. who have your Wine, Ale, dainty Dishes, fine Attire, new Fashions, your Silk and Velvet, Purple, Gold and Silver, your Waiting-Men and Waiting-Maids, your Coaches, your high and lofty Horses; like *Dives*, laying up Treasure (k), yet thence will the Lord fetch you down, and cast you into Hell, and the Pit, as he did *Lucifer*, *Dives*, *Haman*, *Pharaoh* and *Herod*, and the rest of your Fore fathers. To the Light in all your Consciences I speak, which is honest of God. Written from the Spirit of the Lord, by

James Parnell. (†)

Remarks and Observations hereupon.

First, You see that all Christian Kings, and consequently Queens, are Heathens, Apostates, Spiritual Egyptians, &c. Secondly, That they are to be cut down with the same Power that cut down King C. I. Together with all the Subordinate Magistrates, so that there was not to be so much as a Constable left, even as the Arms of the great Tree of Government. Thirdly, We see how they strike at the Fundamental Constitution of our Government, namely, Elections of Members to serve in Parliament, how much soever they practise the contrary to serve a turn. And therefore Fourthly, They tell us they stand Witness against them, and cannot yield Obedience to them, as we have seen in the case of the Act of Association, and the Act of Abjuration, and divers others. Fifthly, You see how Woes are proclaimed from the Spirit of the Lord through these Old Camisars, alias Quakers, against all these Spiritual Egyptians, Apostates, &c. who join in Worship with the Clergy, call'd Lords, Ladies, &c. yea, all that call Master, Mistress, Sir, Madam, &c. (except it be to the Quakers) yea all that have good Wine, Ale, Beer, or dainty Dishes of Meat, except before excepted: Together, with all that have Waiting-Men and Waiting-Maids, fine Coaches, high and lofty Horses, laying up Treasure, &c. (l). All these, except before excepted, are to be cast into Hell, into the Lake and the Pit, which burneth with Fire and Brimstone, with *Dives*, *Lucifer*, *Haman*, *Pharaoh*, *Herod*, *Fox* and *Naylor*: Now if Parnell was an Inspired Prophet, as *W. Penn* hath in black and red Letters recorded him (m); What then will become of *William Penn*, &c. who have their Ale, Wine, Waiting-Men, Coaches, &c? Why, Whitehead's to be plain with them, if Parnell was a true Prophet, they must to Hell, the Pit, and the Lake with *Haman*, &c.

(g) Several Papers given forth by G. F. Printed 1660. p. 9, 12, 16.

(h) News coming up, &c.

Written from the Mouth of the Lord, by G. Fox, p. 18, 19, 20. like the Camisars.

(i) G. Fox jun. his Works, p. 86, 87, 89. Printed 1665.

(*) For this and much more, see E. Burrough's Works, p. 203, 501, 524.

(k) Who heap up Treasures more than the Quakers? And who more proud?

(†) See James Parnell's Works, p. 29, 30.

(l) Except the Quakers before excepted, whose Pride in House, in Titles, in Horses, Coaches, Silver and Gold Watches, in heaping up Treasures, surpass all others, their Ability consider'd.

(m) See W. Penn and G. Whitehead's Ser. Apol. p. 193.

POST.

P O S T S C R I P T.

HAVING, as I think, prov'd the two Fundamental Errors I mention'd, I shall conclude this Introduction, with the Publication of *Geo. Fox's* Marriage, given me by an Ancient Quaker, and should have been inserted in Part III. Sect. XIII. where I finished the unkennelling of *Fox* and *Nayler*, but had not room; that so the World may see the Pride of that Impostor *Fox*.

Bristol, Month 8th, Day the 2d, 1669. to be read in Men's Meetings.

This is to be read amongst all the Children of the Light, and of the Day, that they may all have Notice of this Thing, which the Lord God hath brought, and is bringing to pass, in all the Men's and Women's Meetings, and in every particular Meeting in the whole World, that be gathered in the Name of Jesus Christ, call'd, and chosen, and faithful, and elect of God before the Foundation of the World, which are Sons and Daughters of *Sion*, to whom the Seed is elect, and precious; it being laid in *Sion*, but crucified in Spiritual *Sodom*, *Egypt* and *Babylon*; and so Christ is not elect and precious to them, and they know not his Marriage. To all the Meetings in the Name and Power of our Lord Jesus Christ, the Second *Adam*, and are made alive by him, and are alive in him your Life and Salvation.

Friends and Brethren in the Power of the Lord God, that is from Everlasting, and over all to Everlasting, and in his Seed and everlasting Covenant of Life and Light, that *G. Fox* and *M. Fell*, the Lord God hath brought it to pass to joinus together by his Power and Command, in his everlasting Power and Seed and Life, Light, and Truth, and in the honourable Marriage, and in an undefiled Bed, in his everlasting Seed, wherein is the Crowns of Life before the World began; and in which Seed Christ Jesus, who was set up from Everlasting to Everlasting, which is over and above all Marriages in the Fall, where Men do join and put together, and put asunder, but in the beginning it was not so, for God made them Male and Female, and whom God joins together let no Man put asunder; which Marriage was a Figure of Christ and his Church, but the Marriage in the Seed before the Foundation of the World, in the Power of the Lord, and his everlasting Covenant, the promised Seed, I do witness, who am free from all other outward Covenants, Promises, Contracts and Engagements, of all Men and Women in the whole World, concerning such a thing: And the which Marriage is a Figure or Testimony, which I am commanded to do, of the Church coming out of the Wilderness, and the Marriage of the Lamb, before the Foundation of the World was. And so it is in the Seed that restoreth all things out of the Fall, and reconcileth all things in Heaven and in Earth, in one, and so it is in the Restoration and the Restorer, or Reconciler is above that which he reconcileth: And so I say that the Marriage in him, or his Marriages is above all the Marriages of *Adam*, and his Sons and Daughters in the Fall, or before he fell, tho' there is several States of Marriages, to be marry'd as tho' they were not, and to know it as it was in the beginning in the Simplicity; and none of these Marriages in all these States is *Sin*. For Marriage is an Ordinance of God, and it is God's Command, and his Ordinance is Spiritual; and who are sensible of his Ordinance and Command, have a Spiritual Mind and Knowledge to discern that which is Spiritual: And likewise Marriage is God's joining, the great Omnipotent God, that filleth Heaven and Earth, it is his Work, who is the Almighty Governour and Orderer of all things, who is a Spirit, and so his joining is Spiritual with his Spirit, and Spiritual Hand, and Spiritual Power. And all that God joins together with his Spirit, knoweth his Spiritual Power and his Spirit, and knoweth his Spiritual Hand, and a Spiritual Finger of his Spirit; but the Marriage in him that never fell, nor never will fall nor never will change, who destroyeth the Devil and his Works, who was before the Devil was, or *Adam* was: And here the Everlasting Seed cometh up to the Marriage of the Lamb, and in these Bodies which they shall have, which they had, and which was before the Foundation of the World was in Christ Jesus: Which Marriage of the Lamb I do witness in the Restoration out of the Fall, and also in him that was in the beginning with the Lord and Father, before the Foundation of the World was, in whom is the Election, by whom all things was made and created, the Seed of Life, the Word of God, even the same who upholdeth all things by his Word and Power. And much more might be spoken, which would be too large to be utter'd. And this thing concerning the Heavenly Marriage I saw in the everlasting Covenant, I saw it many Years past, and I waited in the same everlasting Covenant, and I waited for a Command from God in the everlasting Power of God to perform or fulfil the thing which come to me but of late; and of this thing you may here more large. And so no more, but my Love to all Friends in the Everlasting Seed of God that changes not,

George Fox.

Isiah's

Goliath's Head cut off
 With his own
SWORD,
 AND THE
Quakers Routed
 By their own
WEAPONS.

How forceable are right Words! Job 6. 25.

PART IV.

SECT. XIV.

Treats of the Quakers Separation from the Communion of the Church of England; Shews their pretending to own her Doctrine, at least for Substance, fallacious; proves that they own not one Article of the Christian Faith.

Churchman. **S**IR, well met, I beg the favour of your good Company once more, in order to set forth, explain, and expose the Errors of the Quakers, that so they may (as in a Glass) see both themselves and their Teachers; and that seeing them, they may forsake them, and return to Christianity, and chearfully embrace the Christian Faith, as many of them, by the Blessing of God, have already done.

Dissenter. I am glad to hear that some of them do come off, and forsake their Errors, and embrace the Christian Faith. But considering what Pains have been taken, by which their Principles, and the Erroneousness of them have been set in a true Light, and argued upon them with so much force, as to leave no room for their Vindication, neither by Replies, nor by Personal Conferences, insomuch that it appears to me they walk self-condemn'd: All this consider'd, I rather marvel there come no more off. But pray what Method do you intend to proceed in? **Mr. T. Andrews** in the Preface of his Book (a) thus saith, *That though that Learned Author of the Snake in the Grass, and others, have given us their Principles in a very clear Light, and argued upon them with so much force, as to leave very little room for Vindication, yet there is &c. Printed a severity in the manner of doing it, that may seem unsuitable with the good design of reducing People that mean well, to better Apprehensions, and (perhaps) the Reasonings of that Author would have wrought more upon their Wills, if his Satyr had wrought less upon their Prejudice. It has therefore been my care to take that rub out of*

- (b) In this Book, A Ser. Expost. &c. the way, by treating them (b) in such terms of meekness, as Men even of the best designs could expect (c) from one of an Opinion contrary to theirs, &c. Now therefore pray tell me your Method you intend to proceed in:
- (c) And indeed so be has; I wish it may have his Christian Design answered.
- (d) Pref. p. 3.
- (e) P. 31.
- (f) P. ib. 21, 35.
- (g) See the Introduction.
- (h) The Malignick of Quakerism, &c.
- (i) The Quakers no Protestants Dissenters. By E. Cockson, a Reverend Divine.
- (k) See P. III. Sect. XIII.
- (l) See Part II. p. 86 to p. 155.
- (m) Nothing more true.
- (n) The Truth of God, as held by the People call'd Quakers. Printed at Bristol 1659. for W. Penn. p. 48.
- (o) The Papists Strength, Principles and Doctrines confuted, &c. by G. Fox, p. 2. Printed 1658.
- (p) See Part II. p. 138.
- Churchm. I grant that Christian Minister and Learned Author hath dealt with them in all meekness and tenderness that the Case will bear; and yet sometimes he calls them *Wolves in Sheeps cloathing*, *Reproachers of the Establish'd Church*, *Riotous Assemblers* (d), *Deceivers*, *Blasphemers*, *Holders forth of Abominable Doctrine*, like the *Gnosticks* (e), *Dissemblers and Dangerous Apostates* (f). And I remember not any harsher Terms of the Author of *The Snake in the Grass*, and others, except that of *Idolaters*, which is equally true, with the Characters above given by this Reverend Author, neither will the State of the Case bear it, when we observe the Satyr the Quakers have let fly out of their poison'd Arrows against our Bishops, Ministers, Christian Religion, and even our Saviour himself (g); insomuch, as among those Lenitives this Reverend Author hath sometimes used Corrosives, even so has that Author of the *Snake*, &c. in order to search the corrupted Wound of Quakerism.
- I grant that their Errors are manifestly discovered both to themselves and others, insomuch as that they now have nothing to say, that is to the Purpose, unless they have Grace to retract. I have also seen Mr. Keith's Book (h), which excellently sets forth their way of proseliting to Quakerism; and who ever hath been a Quaker, may run and read the Truth of it. Mr. Cockson has fully shew'd that they are no Protestant Dissenters, and that they hold not one Article of the Christian Faith, which Book stands unanswerable as well as unanswered, altho' it has been several Years in print (i): So that if I now touch at their Errors in Doctrine, it will be briefly, having already manifested them to be Erroneous and Heretical, and also unkennel'd Fox their Founder, and Naylor his Second (k), and Anatomiz'd Geo. Whitehead, Dewsberry, Burrough, and many of their Prophets (l). I shall therefore now proceed to discover their Hypocrisie, that Point I have indeed been long upon, that being their Masterpiece, and the main Engin, by which they prevail and deceive the World: And in this discovery, at this time, I shall chiefly attack William Penn and George Whitehead with some others as they come in my way; but I begin with the first, viz. Thus saith W. Penn, *Because we are separated from the publick Communion and Worship, it is so generally concluded, that we deny the Doctrines received by the Church, and consequently introduce a new Religion* (m), whereas we differ least where we are thought to differ most: For setting aside some School Terms, we hold the Substance of those Doctrines believed by the Church of England, as to God, Christ, Scriptures, &c. (n) Now, I grant that this Concession agrees with the Title of this Book, viz. *The Truth of God, as held forth by the Quakers, &c.* The Emphasis lies in the Word *as*, viz. as held forth, taught, professed, and publish'd by them: In this and the like Concessions they are so equivocal, so false, and so contradictory, both in Principle and Practice, that a Stranger to their Writing (how Learned and able a Proficient soever he be) cannot rightly understand them; and if they be not altogether Strangers to their Books, and contradictory Testimonies, yet they are so dubious and unintelligible in their Phrases, that still it requires great Pains and Study to find out their hidden and mysterious Meanings: And this, their Founder Fox knew well enough, when he said, *We do believe, that neither the Papists, Apostates, Protestants, the Sons of Adam, nor the Devil himself, can know either head or foot of the Quakers Principles*, (o) &c. And as this is the greatest Dissimulation and Hypocrisie that Men can be guilty of, viz. to pretend to be plain, and desire to be known of Men, as they are known of God (p); and yet at the same time design nothing more than to hide their Principles under a mask of Religion; and that this Passage of William Penn, above recited, is of that Complexion I proceed to prove. You have heard him say, *That setting aside some School Terms, we hold for Substance the same Doctrines believed and professed by the Church of England.* Now for the Confutation of this, I shall produce three Proofs out of their most Eminent Inspired Writers. And
- I. First, Thus saith Isaac Pennington, viz. *Now observe (says I. Pennington) the difference between the Religion which God hath taught us, and the Religions* of

of all Men upon the Earth besides. Our Religion stands wholly out of that, which all their Religions stand in. Their Religion stands in a belief of a Scriptural Relation. Our Religion stands in a Principle within, which changeth the Mind, wherein the Spirit of Life appeareth, where we hear the Voice, and see the express Image of the Heavenly One, and know things not from an outward Relation; yea, here we must profess, we so know things, that we are fully satisfied about them, and could not doubt concerning them, tho' there had never been Word or Letter written of them: And in this our whole Religion consist, to wit, in the silence and death of the Flesh, and in the quickening and flowing Life of the Spirit, or Light within (r). But

II. Secondly, Thus says Edward Burrough, one of their Prophets of the first Rate, yea, a Son of Thunder, and so own'd by them to this Day, viz. To all the World to whom this may come, hereby they may come to the perfect Knowledge of the difference between the Priests and Professors, and all Sects in the Nations, and us, call'd Quakers, shewing that the Controversie on our part is just, and equal against them all. And to deny their Ministry, their Church, their Worship, and their whole Religion. And if thou be'st impartial in this Business, I doubt not but thou wilt satisfy thy self concerning the Priests and Professors, and us, call'd Quakers. And then, when thou hast thus done, own and deny whether them or us: For thou may'st fully perceive, we differ in Doctrines and Principles; and the one thou must justify, and the other thou must condemn, the one being clean contrary to the other, in our Principles, (s) &c. But

III. Thirdly, I am come now to my third Proof, (for a threefold Cord is not easily broken) and might proceed to thirty, but these may shew the nullity and vanity of the Quakers late sham Confessions; And it shall be from an Eminent inspired Author of theirs, namely, James Jackson, who, as he tells us himself, was first a Parish Priest, next a Teacher of the Independants, and after that of the Quakers, who thus saith, viz. As I have declared the Reasons of my separating from your Assemblies, (i. e. both the Church of England's and Independants) so shall I witness faithfully to the Truth, as it is known and practised by the Holy People of God, call'd Quakers, with whom I now walk, and of whom I declare and testify, that they are built, and rooted in and upon the right Foundation, Christ the Light within. Whereupon it is evident, that we differ in the Root and Foundation from all the People in the World, tho' of several Forms and Persuasions: For plainly, the Papists, the Prelates, the Presbyters, the Baptists, and Independants, though they all differ in their Forms, Appearances, and Circumstantial Opinions, yet do they all agree, and meet in one and the same Faith, Foundation, and Root (t).

Dissent. What! will not W. Penn blush when he reads this Confutation? Is he not ashamed to present this Book, The Truth of God as taught by the Quakers, &c. to Noblemen at Court, as I hear he does? Does not this make him look like a State-Idolater (u)? What, does he think that none will observe this his Hypocrisie, whereby they thus dissemble with God and Man? Now since you are upon their Point of Hypocrisie, as you have been in the two last Parts; pray go on, and leave not a Stone unturn'd, but strip off this Mask, and discover this two-fac'd Practice, which is hateful to all good Men.

Churchmen. It is my Purpose so to do; but first observe, that in the first Proof you see that the Quakers in their Religion, differ from all People upon the Earth, and reject all Scripture information, for that, to them, as to the Knowledge of their Religion is wholly useless, even so useless, that they should have known their Religion as well, if there had never been one Verse, nay, not one Word of Scripture written. In the second Proof you see, that they differ from not only the Priests, but all the Professors of Christianity, nay, from all Societies of Christians in the whole World. That they deny our Ministry, Doctrine, Church, Worship, and our whole Religion (w). And moreover, so bold are they, that they tell us we must own or disown, either the Quakers or the Christians; and why? Why, because they differ from the Christians, both in Doctrine and Principles: Adding, that the Reason is, because the one, viz. Quakerism, is clean contrary to the other, viz. Christianity. The third Proof tell us, That they differ from

(r) Some things relating to Religion, propos'd to the Royal Society, &c. p. 7. Printed 1668.

(s) Edw. Burrough's Epistle to his Works. Printed 1659. and Reprinted 1672. See it more largely recited, Part I. p. 34, 35.

(t) The Strong Man armed cast out, and his Goods spoil'd, &c. p. 1, 12. By J. Jackson. Printed 1674.

(u) See the Lord Haverham's Speech in the House of Peers, p. 2

(w) Reader, pray observe the Quaker's Hypocrisie.

(x) See his
Book The
Quakers no
Protestant
Dissenters, &c.

from all People in the World, and that in the Root and Foundation. Now with what Face can the Quakers appear, who by *W. Penn* tell the World, *That setting aside some School Terms, we hold for Substance the same Doctrines, believed by the Church of England.* When alas you see it is as the Reverend *Mr. Cockson* has by many Arguments, as well as plain Matter of Fact; prov'd, that they own not one Article of the Christian Faith (x). And for confirmation of all that he has therein said, you hear, as above, that they confess themselves, that they differ from all People upon the Earth, from all People in the World, even in the Root and Foundation, that they deny our Ministry, our Church, our Doctrine, our Worship, yea our whole Religion, Root and Branch: And one main Reason is, because our Religion is borrow'd from a Scriptural Relation, and bottom'd and founded upon the Doctrine of the Prophets, Christ, and his Apostles, recorded therein, and theirs, viz. Quakerism is bottom'd and founded upon their Light within, as being sufficient to their Information, though there never had been one Verse of Scripture written. And so I conclude this Section, and proceed to the next.

SECT. XV.

Shews that the Quakers are great Enemies to, and Contemners of the Holy Scriptures, and the Doctrines contain'd in them, by Arguments both Affirmative and Negative. With a Touch at George Whitehead's Rule how to know who are Adopted Authors of Books.

Dissenter. THESE things you have proved over and over; and therefore in my Opinion it is very meet that you should be brief in these Points, and hasten to their Practices built upon their Principles, by which you will set them, and their management of Affairs in the most proper Light.

Churchm. I shall be as brief as I can, but this Book may come where others do not, and therefore it will be proper to speak to these Points, and the rather too, for that *William Penn* in his Book (i) last mentioned, thus saith, *Our Adversaries are pleased to make us Blasphemers of the Holy Scriptures, undervaluing their Authority, preferring our own Books before them; with a deal of such like; whereas we in Truth and Sincerity believe them to be of Divine Authority, given by the Inspiration of God, and that as they contain the Mind and Will of God to us, so they, in that respect, are his declaratory Word (k); and therefore [as before limited, as to us, they in that respect] are Obligatory on us.* We both honour and prefer them before all Books in the World. It is contrary to our Faith and Practice to put any manner of slight upon them, since no Society have a more reverend and honourable Esteem for the Scriptures than we have.

(i) The Truth of
God, as held
by the Qua-
kers, &c. p.
12, 13.

(k) Pray mark
the Words,
as, us, they
and that, and
you'll see a
Snake in the
Grass.

(l) See Part I.
p. 33, 36, 57,
58.
Introduction to
Part IV.

(m) See the
Introduction.

Having thus fairly stated *W. Penn's* Sayings, touching their venerable Esteem of the Scriptures; I shall proceed to confute every Word in the pre-cited Passage: And if so, what a most abominable Practice the Quakers are found in; (for he speaks in the Name, and on the behalf of the Quakers) thus to contradict their own Books, their Practice, their Doctrine, and whole Religion, which stands principally in contempt of the Scriptures, and Doctrines therein contain'd, as I have at large prov'd (l). Wherefore to avoid Repetition, I now shall be very brief, referring as above.

Now if they believed the Scriptures to be of Divine Authority, and given by Inspiration from God, if they in Deed, and in Truth, do prefer the Scriptures before all Books in the World, and reverently esteem of them as such, why then do they take such occasion against the Clergy, and vent their Malice against them, because they take a part or portion thereof, and expound it to the People (m). No, no, it's all a Sham, it's all a Device and Stratagem of Satan, put into the Heart of *W. Penn*, &c. to deceive the World: And there is no sincerity, nor no honesty in these their Sham Con-

fessions

fessions, so long as they suffer their old Books to go uncondemned, and tell us their Principles are the same they were in the beginning; nor do they mean by these their Confessions, that the Holy Scripture is any otherwise given by Divine Inspiration than their own Books, which they not only equalize to them, but prefer before them, as well by Practice as by Words, the latter by saying as I have prov'd, *That their speaking from the Spirit of Truth, is of greater Authority than the Scriptures.* The former, by reading their own Books, Epistles, &c. in their Meetings for Worship, as the Word of God (n). But to come to Particulars.

First, by their scornful Names they cast upon the Holy Scriptures.

And therefore to avoid Repetition, I shall only give a brief Account of some few of those Names of Reproach and Contempt, they cast upon the Scriptures, and of their slighting and undervaluing them, as in Part I. are largely quoted out of their Books (o), viz.

1. *We (said Fox) testify against the Priests Foundation, which they call their Gospel, Matthew, Mark, Luke and John.*

2. *The Scriptures are Death, Dust, Serpent's Meats, Beastly Ware, &c. And that such as preach out of them are Conjurers, Witches, Devils, Sodomites, Stewards of the Devil's Magazine, &c.*

3. *It is Blasphemy to call the Scriptures the Word of God.*

4. *And it is a tempting of God to say, Lord give us a sight of our Sins.* Thus they slight both the Scriptures, and the Precepts therein: For did not Holy Job say, *How many are mine Iniquities and Sins? Make me to know my Transgression, and my Sin,* Job 13. 23. And that we should pray for a sight, and sense, and pardon of our Sins, and make Confession of them, and that there are Sins of Ignorance. Pray read (p)

5. *True Scripture within, Scripture without a bewitching Letter.*

6. *The Scriptures are not the Rule of Faith, neither do they teach to worship or serve God.*

7. *The Scriptures are a deadly Poison, (saith W. Penn)*

8. *The Scriptures make Men wise, only to oppose the Truth.*

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13. *The Scriptures are a dead Letter, a lifeless Letter, a meer graven Image, with Ink and Pen, on Paper or Skin of Parchment, a Nose of Wax, a Lesbian Rule.*

14. *William Mead said, That George Fox's Journal was a better Book than the Bible.*

15. *The Scriptures are a sandy Seat, a brittle bottom, and fallible.*

16. Take the 26th at large, as cited (q) out of Sam. Fisher's Book (r), viz.

For what are all the Ephesian-like Clamours and Out-cries of the People against the Quakers? Are they not for the bare bulk of that Book, call'd the Bible? The outside of which they are at great care and cost to gild, bind and beautify; saying, The Rule, the Foundation, the Infalible Standard, the Word of God; accounting the Quakers not fit to live in the Land, because they can't own, nor hold up their Idol in that height of Honour as they do, nor fall down and worship that golden corruptible Image (the Bible) that they have set up.

Thus have I briefly taken 16 of the 26 Instances I gave of the Quakers scornful Names, of their slighting and undervaluing of the Holy Scriptures, which are more largely taken out of their Books (s). And now I shall proceed to the Second Proposition, viz.

Secondly, of the Quakers preferring their own Books before the Scriptures, as of greater Authority, and more Edifying.

I. And first of their Titles of their Books, viz. *Beams of Eternal Brightness, or Branches of Everlasting Blessings, springing from the Stock of Salvation.* By a Member of the Truth, John.

E

II. A

(n) Truth Defending, &c.

P. 7. Several Papers given forth for

spreading Truth, &c.

P. 62.

(o) Part I.

P. 33, 56, 57, 58.

(p) Job 13. 23.

Numb. 5. 7.

1 Sam. 15. 25.

Psal. 32. 5.

Jer. 16. 10.

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Dan. 9. 4, 5,

20, 23.

Fox's Ads and

Mon. p. 467,

468.

(q) Part I.

p. 58.

(r) Rusticus and

Academicus,

&c. By Sam.

Fisher, p. 133.

Printed in

Quarto 1660.

(s) Part I. p.

33, 56, 57, 58.

(x) See his Book The Quakers no Protestants Dissenters, &c.

from all People in the World, and that in the Root and Foundation. Now with what Face can the Quakers appear, who by *W. Penn* tell the World, That setting aside some School Terms, we hold for Substance the same Doctrines, believed by the Church of England. When alas you see it is as the Reverend Mr. Cockson has by many Arguments, as well as plain Matter of Fact, prov'd, that they own not one Article of the Christian Faith (x). And for confirmation of all that he has therein said, you hear, as above, that they confess themselves, that they differ from all People upon the Earth, from all People in the World, even in the Root and Foundation, that they deny our Ministry, our Church, our Doctrine, our Worship, yea our whole Religion, Root and Branch: And one main Reason is, because our Religion is borrow'd from a Scriptural Relation, and bottom'd and founded upon the Doctrine of the Prophets, Christ, and his Apostles, recorded therein, and theirs, viz. Quakerism is bottom'd and founded upon their Light within, as being sufficient to their Information, though there never had been one Verse of Scripture written. And so I conclude this Section, and proceed to the next.

SECT. XV.

Shews that the Quakers are great Enemies to, and Contemners of the Holy Scriptures, and the Doctrines contain'd in them, by Arguments both Affirmative and Negative. With a Touch at George Whitehead's Rule how to know who are Adopted Authors of Books.

Dissenter. THESE things you have proved over and over; and therefore in my Opinion it is very meet that you should be brief in these Points, and hasten to their Practices built upon their Principles, by which you will set them, and their management of Affairs in the most proper Light.

(i) The Truth of God, as held by the Quakers, &c. P. 12, 13.

(k) Pray mark the Words, as, us, they and that, and you'll see a Snake in the Grass.

(l) See Part I. P. 33, 56, 57, 58. Introduction to Part IV.

(m) See the Introduction.

Churchm. I shall be as brief as I can, but this Book may come where others do not, and therefore it will be proper to speak to these Points, and the rather too, for that *William Penn* in his Book (i) last mentioned, thus saith, Our Adversaries are pleas'd to make us Blasphemers of the Holy Scriptures, undervaluing their Authority, preferring our own Books before them; with a deal of such like; whereas we in Truth and Sincerity believe them to be of Divine Authority, given by the Inspiration of God, and that as they contain the Mind and Will of God to us, so they, in that respect, are his declaratory Word (k); and therefore [as before limited, as to us, they in that respect] are Obligatory on us. We both honour and prefer them before all Books in the World. It is contrary to our Faith and Practice to put any manner of slight upon them, since no Society have a more reverend and honourable Esteem for the Scriptures than we have.

Having thus fairly stated *W. Penn's* Sayings, touching their venerable Esteem of the Scriptures; I shall proceed to confute every Word in the pre-cited Passage: And if so, what a most abominable Practice the Quakers are found in; (for he speaks in the Name, and on the behalf of the Quakers) thus to contradict their own Books, their Practice, their Doctrine, and whole Religion, which stands principally in contempt of the Scriptures, and Doctrines therein contain'd, as I have at large prov'd (l). Wherefore to avoid Repetition, I now shall be very brief, referring as above.

Now if they believed the Scriptures to be of Divine Authority, and given by Inspiration from God, if they in Deed, and in Truth do prefer the Scriptures before all Books in the World, and reverently esteem of them as such, why then do they take such occasion against the Clergy, and vent their Malice against them, because they take a part or portion thereof, and expound it to the People (m). No, no, it's all a Sham, it's all a Device and Stratagem of Satan, put into the Heart of *W. Penn*, &c. to deceive the World: And there is no sincerity, nor no honesty in these their sham Confessions

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Fox's Acts and

Mon. p. 467,

468.

(q) Part I.

p. 58.

(r) Rusticus and

Academicus,

&c. By Sam.

Fisher, p. 133.

Printed in

Quarto 1660.

(s) Part I. p.

33, 56, 57, 58.

- (t) Note, that By a Servant of the Lord, John (t).
 John Perrot
 and Geo. Fox
 often subscrib-
 ed their Names
 singly, John
 and George.
 This VI. I now
 add, having
 the Book by
 me, wrote by
 Christ. Tayler,
 Merg. Braidly
 and Richard
 Hebson, Pri-
 soners at Ap-
 pleby Goal.
- II. *A Sea of the Seeds Sufferings, through which runs a River of rich rejoicing.*
 III. *Immanuel, the Salvation of Israel; The Word of the Lord came to me the 12th of the 6th Month, 1657. concerning the Jews.* John Perrot.
 IV. *An Illumination to open the Eyes of the Papists.* George Bishop.
 V. *The Words of the Everlasting and True Light, who is the Eternal living God.*
 By George Fox Jun.
 VI. *Certain Papers, which is the Word of the Lord.* By Christopher Tayler, p. 2.
This is the Eternal Word of God. p. 3. And to you all this is the Eternal Word of God.

Remarks upon these Titles of their Books.

We have seen how they call the Holy Scriptures by the most odious Names that can be named; as *Death, Dust, Serpent's Meat, Beastly Ware, an Idol, an Image, yea, a Corruptible Image, a Rotten Foundation, yea, a fallible Scripture, a sandy and brittle Bottom.* But we also see what high Titles they give to their own Books, viz. *Beams of Eternal Brightness, Immanuel, the Salvation of Israel, Illumination to open the Eyes of the Blind, Branches of Everlasting Blessings, Words of the Eternal God.* Nay, how much soever they have disputed against the Scriptures, being the Word of God, by reason they are wrote or printed with Ink, on Paper, yet you see the 6th Instance is, *Certain Papers, which is the Word of the Lord, yea, these [Papers] is the Eternal Word of God.* But to proceed.

VII. *The true and everlasting Rule from God (i. e. their Light within) discovered.*

VIII. *The Word of the Lord to Sion, the New Jerusalem.* By William Dewsbury.

IX. *The Word of the Lord to all Friends, to be read amongst them.*

X. *Friends to you all, this is the Word of the Lord; I charge you in the presence of the Lord God to send this Epistle among all Friends and Brethren, every where to be read in all Meetings. To you all this is the Word of God.*

XI. *A general Epistle from the Spirit of Truth, [from which Geo. Whitehead wrote his Ishmael, and his Truth Defending, wherein he Damns the Blessed Trinity, of Three distinct Persons in the God-head, into the Lake and the Pit; and that their speaking from the said Spirit of Truth, is of greater Authority than the Bible, and on that foot never recommended a Chapter thereof to be read in their Meetings, as we see they recommend their own Epistles] to be read amongst Friends when they are met together: This is only to go among Friends, and not otherwise.*

XII. *An Epistle for the Remnant of Friends in and about London.—— Let this be read distinctly in the Life and Authority of God, from whence it came, among Friends, in, and about London, and elsewhere, as any Friends are moved in the same Life (u). Your dear Friend George Whitehead.*

XIII. *Do you George Whitehead (said Mr. Smith to him) esteem of your Speakings to be of as great Authority as any Chapters in the Bible?*

Ans. I answer (says George) That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, or Chapters are, and greater.

I hope by this time, none will marvel why the Quakers never read a Chapter of the Bible in their Meetings for Worship, since they account so meanly of them as *Death, Dust, Serpent's Meat, Beastly Ware, &c.* whilst they thus frequently press, exhort, and charge their Disciples to read their Epistles in their Meeting, as the Word of the Lord, yea, in all their Meetings, as the Word of God; and no marvel neither, since their own Books and Epistles, as *George Whitehead in the Twelfth Instance* says, came from God out of Heaven; and therefore their Reader is advised to read it amongst them distinctly, in the Life and Authority of God, from whom it came (w). Again, do but mark Mr. Smith's Question in the 13th Instance; and Geo. Whitehead's Answer to it, as in his own Book (x), and then tell me if their Principles be the same, and that without the least alteration or change they were fifty Years ago, as they tell us in print they are. I say, then tell me whether they prefer the Holy Scriptures before their own Books? And whether

(u) Note, this Epistle and the Question to him, and his Answer in the 13th Instance, and I think it is self-evident, that they prefer their own Epistles before the Bible.
 (w) See Geo. Whitehead's Epistle that came from Heaven, and Printed 1665.
 (x) Truth Defending the Quakers and their Principles, &c. p. 7. Printed 1659.

ought to do, and what not, and enabling them to pass a judgement upon themselves of their due behaviour towards God, &c. Here Francis thou hast presented H. North, and the Magistrates, with unsound and unscriptural Doctrine, and appearest Apostate, and Corrupt in thy Judgement, in calling the Light within Natural (f), contrary to the Quakers Testimony from the beginning (g), concerning the Light within (h).

(f) The Dispute was not about the

Light within, but Liberty of Conscience.

(g) That's false. See

E. Burrough's a Query of John Ainsloe's to Sam. Cater, declaring it to be his in the follow- Works, p. 16,

ing Words, and put his Name to it, to distinguish it from mine, viz. I shall

add one Query, which John Ainsloe proposed to Samuel Cater, to which I never

heard that he received any Answer; and by that Query (i) the Reader may under-

stand his Sense, about the proceedings of the Quarterly Meeting against

him.

(i) For they

both were

Quaker-Tea-

chers.

(k) Intitled,

Something in

in Answer to

the Quaker's

Allegations,

&c.

(l) De Chris.

Lib. &c.

Part II. p. 83.

(m) Quakerism

Witbering, and

Christianity

Reviving, &c.

(n) The Coun-

terfeit Con-

vert, &c. p. 43.

(o) Reader,

here George

Whitehead is

Timorous.

Thus Geo. Whitehead makes me answerable for all the Matters, &c. He says, I have intitled my self to them; he makes what the Author said, my Judgement, whereby I appeared Apostate, &c. But,

Secondly. In Part II. of the same Book *De Chris. Lib. &c.* p. 81. I recited E. Burrough's a Query of John Ainsloe's to Sam. Cater, declaring it to be his in the follow- Works, p. 16,

ing Words, and put his Name to it, to distinguish it from mine, viz. I shall add one Query, which John Ainsloe proposed to Samuel Cater, to which I never

heard that he received any Answer; and by that Query (i) the Reader may under- stand his Sense, about the proceedings of the Quarterly Meeting against

him. But so it fell out, that Anno 1693, I presented a Sheet to the Parlia- ment (k), which I do believe was instrumental in throwing out the Qua-

kers Petition, for their Affirmation to pass instead of a legal Oath, which did so sorely anger them; for of all Men the Quakers cannot endure to be

confronted. Well, upon this the Quakers printed a Sheet, intitled, *The Quakers Vindication against Francis Bugg's Calumnies, &c.* where in P. 3. Col. 2. George Whitehead, for want of Matter against me, flies to this Query of

John Ainsloe's, charging me to be the Author, though I had declar'd the contrary, and put J. A's Name to it, saying, Note also, that Francis Bugg in

his Book (l), affirms, that Conformity is a Monster, &c. And yet about two Years after he himself conformed, contrary to his own Testimony. Now

the Query was John Ainsloe's, and the Conformity testify'd against by him, was to George Fox's Orders for Women's Meetings, &c. to which neither John Ainsloe nor my self ever conformed. Thus false was George Whitehead

both in Mood and Figure, Manner and Form: But in Anno 1694 I wrote a Reply to the Quaker's Sheet, call'd *A Vindication, &c.* intitled (m), where

in p. 65. I did set forth the Quaker's method, and preposterous way of answering Books: However, in the same Year 1694. George Whitehead wrote

another Book (n) against me, justifying what he had done before, in these Words, viz. Francis, thou hast appeared so much affected with John Ainsloe's

Query, that thou hast taken some care to recite and print the same at large, without shewing any dislike to it, but rather (o) as a Matter approved by thee,

so that thou did'st espouse the same; and what he writ therein, thou madest thy own by Adoption; why art thou now so shy of thy adopted Birth? Why did'st

not thou reject it at first, but hugg'd it so long? Thus, with all the brevity I can, I have set forth the State of the Case fairly, and every Line of this Answer of George Whitehead to me, upon J. A's

Query, viz. Of shewing no dislike to it, that by Adoption I made it mine; that I printed it at large; that I espoused it; that I did not reject it, &c.

are every way as applicable to Jos. Coale, yea, and to the Quakers in general, who have taken as much care, and have been at greater charge in printing, and as manifestly espoused those Popish Slanders against the Pro-

testant Ministers and the Holy Bible, and, as in the first Instance, have intitled themselves Authors of that 14th Chapter, and every Word, Mat- ter and Thing in it. And as by the latter Instance, they by Adoption are

Authors; so that I hope they will not grow shy of their adopted Birth, which they have hugg'd so long, printed and reprinted, and dispersed like

Factors for Rome, with so much cost, charge, and industry (p). Reader, I must beg your pardon for this long Digression, for it is still of

farther use to me, and may be to others; for by the Quaker's Rule, George Whitehead, and every Quaker, who takes care to print their Friends Books, Care, Pains, and Charge of Epistles, &c. whether Quakers or Papists, and do not shew dislike to them,

but appear affected with them, espouse them, by Recommendations, or otherwise, and not speedily reject them; they intitle themselves Authors to all and every Folio, Quarto, and Octavo Book of their Friends, whether

Papists or Quakers, and are answerable for every Matter and Thing con- tained

tained in them, by both the first and Second Proof that I have produced out of *George Whitehead's* Books: And therefore I hope they will not be offended if I now take the same method, and walk by the Rule chalk'd out by this their great Author. And so I dismiss this Head.

SECT. XVI.

Treats about the Word Forgery, what it is in it self, and how accounted by the Quakers; what use they make of it against their Opponents, and wherein guilty of it themselves.

Dissent. Since I perceive you are about unmasking *George Whitehead* and *William Penn*, I take this to be a necessary Point to handle; for I have seen many of the Quaker's Books against *Mr. Faldo*, *Mr. Hicks*, your self, and others, wherein I have observed that when they were no otherwise able to defend themselves and their Principles, they evermore cry out of Forgery, Forgery; which I take to be to blacken their Opponents, and to delude and deceive their Disciples, who Thousands of them understand the Word Forgery, no more than they do the Ten Commandments, or the Apostle's Creed; but take Forgery to be some wicked Word, and coming from their Teachers, whom they believe write and speak from the Eternal Spirit, and the Movings of it, and as such, of greater Authority than the Scriptures. And therefore for the undeceiving them it will be proper to speak to this Point.

Churchm. I do not pretend to understand it in a strict Sense, yet I have heard, that after a Deed of Sale, or other Conveyance is sign'd, seal'd, and deliver'd, to add Words to it, is Forgery, and as such punishable by Law. But that is not the Case before us; but that which I account Forgery (respecting the Controversie between the Christians and the Quakers) is this, That when a Man puts in a Passage to the wrong or injury of his Opponent, forging him to write what he never wrote; or in transcribing after a Book is printed, any part of it, to alter the Sense, on purpose to deceive his Reader, or by laying to the charge of another what I write my self, without his privity or knowledge. This I do account Forgery, because it is done to his Opponent's wrong and injury, or to deceive others: For otherwise I for explanation, or according to the true sence of my Opponents Doctrine in other place, or in the place cited, I do alter a Word, add or diminish a Word or two, provided always that I do not thereby wrong my Opponent; This I take to be no Forgery, and to blame any Man on that account, it is as the Prophet said, *To make a Man an Offender for a Word.* No, in all such Cases we must have an Eye to Justice, and to do as we would be done by. For there is such a thing as Justice to be observ'd in Writing, as well as in other Cases.

But to shew what *George Whitehead*, and the Quakers charge me with as a Forger, and the most formidable Thing that occurs to my Memory, is in a Certificate from a Meeting in *Huntingdonshire*, to the Quarterly Meeting in the Isle of *Ely*, wherein there is a Parenthesis put by me in these Words, thus, (perhaps *Richard Jobson* and *Tobias Hardmeat*, *George Fox's* two principal Studs in that County) (b), these 14 Words are the Forgery, charg'd on me by *George Whitehead*, and as readily swallow'd by his Followers; but that it may appear from the Nature of the Thing, that it was no Forgery; and that I could not be thought thereby to render the Subscribers to that Certificate, Authors of those 14 Words, thereby to forge them in their Names, as if they had said *Hardmeat* and *Jobson* had been *Fox's* principal Studs. I will recite the whole of it as printed in 1682, in my Book above-noted, and *George Whitehead's* charge of Forgery because thereof, and then let the World judge of it as they please, viz.

(b) *De Chris.*
Lib. 8c.
Part II. p.
97, 98.

' These are to satisfie all concerned, That *Robert Smith* of *Coln*, in the County of *Huntingdon*, Widower, hath at several Meetings publish'd his Intention of taking *Ann Oliver* of *Aldred*, in the Isle of *Ely*, to Wife; but griev'd some Friends (perhaps *Richard Jobson* and *Tobias Hardmeat*, *George Fox's* two principal Studs in that County) by rejecting their Counsel, in refusing to acquaint the Women Friends therewith, according to the good and wholesome practice of Friends in the Truth. But however, we whose Names are subscrib'd, know nothing but that he is clear from all other Women.

Jasper Robins, William Whitehead, James Parris, Richard Tayler, Edward Neel, Nathaniel Cawthorn, Thomas Bunay, Thomas Bagly,

Now can any Man of common Sense, that understands what Forgery in another Man's Name is, take those Fourteen Words in the Parenthesis, to be wrote by the said Eight Subscribers? Or can any Man think that I intended to have it so taken, since the very Nature of the Words, beside the Parenthesis, is plain to the contrary? Yet now hear what *George Whitehead* saith.

(c) Then why wert thou George so wicked as to suggest, that I intended it to be of the eight Subscribers writing, there-by forging them in their Names?

' This looks like a scornful Forgery of thy own framing, and addition (c) yet thou hast inserted that scornful Parenthesis, viz. [perhaps *Rich. Jobson* and *Tobias Hardmeat*, *George Fox's* two principal Studs in that County,] unto which thou hast subscrib'd *Jasper Robins, Edward Neel, William Whitehead, James Parris, Richard Tayler, Thomas Bagly, Nathaniel Cawthorn, Thomas Bundy*. Now I am perswaded, that these very Persons, *Jasper Robins, &c.* if they come to observe the said scornful Parenthesis, inserted in the said Certificate, unto which their Names are subscrib'd, they will look upon it, and judge it as thy own Scurrility, and gross Forgery; and thereupon they may testify against thee, for exposing, and falsely representing them in print to that which is none of theirs. And that therefore thou hast done that which is very wicked, a Practice that is, and ever was hated of God and good Men, (d) &c.

(d) Judgment Fix'd, &c. p. 241, 242.

First, Then you see the Forgery *George Whitehead* lays to my charge, and his severe Sentence too, viz. a scornful Forgery, a gross Forgery, a false Representation expos'd in print, subscribing Men's Names to what they never wrote; a wicked Practice, hated of God and good Men, with a very great out-cry of Scurrility, Forgery, and what not. All which I shall leave to the Judgment of the Impartial.

(e) De Chris. Lib. &c. Part II. p. 15, 16. Printed 1682.

But *George*, give me leave to shew the World, how thou canst (like the Pharisees of old) strain at a Gnat, and swallow a Camel. For in 1682, I printed a Book (e), wherein I thus said, I shall now proceed to shew some Testimonies of Antient Protestants and Martyrs against Imposition — as well as discover that hypocritical and two-fac'd Practice, viz. of pleading to the Magistrates for Liberty of Conscience; and at the same time are using and exercising all Force, Rule, Dominion and Authority they (f) are capable to inflict upon their Dissenting Brethren, who cannot fall down, and cry Hosannah to every Likeness, lest the accepting and conforming to one needless Ceremony, should be ground of encouragement to the ruling Party to introduce another; and so a numberless number, until at length Rome may (if possible) be out-done.

(f) Viz. The Leading Quakers.

This Book of mine did sorely pinch the ruling Party among the Quakers, as well as espoused by many of the Hearers, and I do believe was instrumental in crushing the Cockatrice Egg of Female Government in the Country, especially in *Suffolk*. Against which Book *George Whitehead* wrote with all the vigour and virulence his little Rhetorick was able to produce from his dull Pen (g), concluding his part against me in that Book, p. 260. in these Words, *We have much more in reserve against thy Book, which at present I do forbear adding for brevity sake, and refer the Reader to Robert Sandilands's single Answer, intitled, Righteous Judgment, (h) &c. against thy Book.* And note, in the same Book refer'd to, was an Advertisement on the back-side of the Title Page, saying, *There is now in the Press a Book intitled, The Liberty of an Apostate Conscience; Being a Narrative of a Controversie between Francis Bugg and Samuel Cater, &c. which Book came out in print also Anno 1683.* So here was Book after Book, three Books in one Year against

(g) Viz. Judgment Fixed upon the Accuser of the Brethren, &c. p. 260. Printed 1683. (h) Righteous Judgment placed upon the Heads of Malicious Opposers, and persecuting Apostates. Printed also 1683.

against my Book in 1682, in which I have reason to believe that *Geo. Whitehead* had the chief Hand; as to *Sam. Cater* he cannot write (after his 50 Years preaching and writing) two Lines Sense or *English*. Take a sample of his Learning, he writing not long since a Letter to Mr. *Phillip Wade* of *Ely*; he directs his Letter as I wastold, *To Fulip Wad*, much after *George Fox*, who writing to *Oliver Cromwell*, directs to *Olifer Cromel*. Well, these three Books came out in 1683 against me, containing near 600 Pages, as full of *Venom* as their dark Light within could project; so that I had Work enough cut out, and though I had a competent Estate of near a 100 *l.* a Year, besides a good Trade, yet I being of a Masculine Temper, I could not lie under their base abusive Language, but I to them again, and answered each Book; but they still kept on, thinking to weary me out by the strength of their Fund, and diversity of Scribes; so they reply'd, and I rejoin'd until 1697. In which Year *George Whitehead* wrote three Books against me; which I also answer'd, and so kept on until 1697, without any assistance, giving away at my own Charge, whilst they had a Fund like a Spring: So that at length, what with loss of Time, buying Books, charge of Paper and Printing, together, with the *Quakers* breaking in my Debt, and other Losses incident to Tradesmen, I run my self on Ground, and was not able to bear up longer; but thanks be to God he raised me up Friends, who I humbly thank them, have supported me hitherto, that so I may still discover their Hypocrisie and implacable Malice (i).

Dissent. I find now that you have been severely attack'd, but remember you are upon the point of Forgery; now if you can shew that *George Whitehead* has been guilty of that Forgery, which he would causlessly charge you with, that will be to the present purpose, and add considerably to his deep Hypocrisie, of which you have done your part; and if there be any shame left in him, surely he will blush to see his Picture drawn thus to the Life.

Churchm. Shame, no, there is no Shame will make him blush, no Charge, how true upon him soever it be, but he will defend, excuse, or deny, Jesuit-like. Well, to the Matter.

We (says *George*) have much more in reserve against thy Book (k) which at present for brevities sake I do forbear, referring the Reader to Robert Sandiland's single Answer, intituled, *Righteous Judgment*, (*), &c. viz.

Well, *George*, I am come to thee again, *R. Sandiland's* Book and yours are both before me: But *George*, tell me in all Sincerity, was that Book, *Righteous Judgment*, &c. *R. Sandiland's* single Answer, as thou saist? Seriously, *George*, I find thee false in this also. But *George*, I am not now prosecuting thee for a Liar, that would be endless, yet a sample of that too I have discovered (l), but for thy Forgeries *George*, not for thy Ears, which many less deserving have lost: But to discover thy Hypocrisie *George*, yet thy lying and dissembling are so wrapt up with thy Forgeries, that I cannot help (and if I could I would not) discovering both: Oh *George*! Art thou not ashamed to call Mr. *Sandiland's* Book, *Righteous Judgment*, &c. his single Answer, when *George* thou knowest in thy own Conscience, that thou thy self *George*, wrote the whole Ninth Chapter therein, and *Richardson* the Verses. See Mr. *Sandiland's* Letter of Retraction, viz.

Loving Friend Francis Bugg,

" AS concerning my Book Printed 1683, intituled *Righteous Judgment*, &c.
" whatsoever is therein inconsistent, (or any other of my Books)
" with the sound Christian Faith and Doctrine, I do now wholly disown,
" and retract; together, with all harsh and uncharitable Expressions on
" thee, or any others named in my Book, and in particular these Ver-
" ses, viz.

Team Rogers, Pennyman, Bullock and Bugg,
Dark Devil, driven duny Gods desparately tug;
That are ty'd to the Tail of their separate Schism,
Papists, Libertinism, Heathenism, Judaism, Atheism.

" I do say and affirm, that though these Verses were put into my Book as
" mine, I did not compose one Word of them, but they were made by ano-
" ther

(i) I do think
for Impudence
G. Whitehead
has not his
Fellow, now
his Brother
Penn is laid
aside as to writ-
ing.

(k) De Christ-
ana Liberate,
&c.

(*) Reader,
pray observe
this discovery
of G. W's Hy-
pocrisie.

(l) See Part I.
Pref. p. xv,
xvi, xvii, xviii.

(f) viz. Rich.
Richardson.
(g) George
Whitehead.

ther Hand (f), and put into my Book, together with the whole Ninth Chapter, which was likewise done by another Hand (g), and put also into my Book as mine, whilst I was in the Country, and after I had left it with the Second Day's Meeting for the Press, they did with it what they pleased, as thou knowest they us'd to read and correct all Books brought before them, and *George Whitehead* (I suppose) may remember who it was that writ that whole Ninth Chapter, from p. 91 to p. 100.—Blessed be God, that their gross Errors in the Fundamentals of the Christian Religion, are now sufficiently detected; and there is nothing remains for them now to do, but either openly and freely to retract (and condemn) them, or else to be expos'd, and liable to all the ill Effects and Consequences, which must unavoidably attend their obstinate persisting in their Errors.

(*) Living in
Suffolk, and
the Subscribers
in Hunting-
donshire.

Come on *George*, is this the single Answer of *Robert Sandilands*, to which thou referrest thy Reader, when it appears to be a threefold Answer. viz. by him, by thee, and by *R. Richardson*? With what face then, but that of Brags canst thou call me a Forger, for putting in a Parenthesis, and which the Nature of it shews it to be no Forgery, only upon a supposition I said *Perhaps in that Country* (*), *Jobson* and *Hardmeat*, &c? And yet thy self *George* both forges, by adulterating *R. S's* Book 8 or 9 Pages together, making him, poor Man, Father thy base born Brat, yea, and to tell such horrible Lies too, telling thy Reader, it is *R. S's* single Answer; Oh! Deceit and Hypocrisie, as well as Lies and Forgery! Now *George* blush and be ashamed, and horribly confounded, and repent of these thy Proceedings, which the very Heathens would abhor, to be found in the practice of. Again, there is a Certificate in thy Book, *Judgment Fix'd*, &c. forged by thy own self, *George*; and to prove it I must summon thy old Friend *Ann Docwra*, viz.

(h) *Judgment
Fix'd*, &c.
p. 351.

In a Letter from *Ann Docwra* to Mr. *Thomas Crisp*, bearing date March 25. 1684. Take an Abstract thereof for proof, that *George Whitehead* hath been an old Forger, viz. *Samuel Cater* hath been lately with me, clamouring against *Francis Bugg* and *John Ainsloe*; I have had a sharp Conference with him about his Narrative, wherein he has us'd my Name in print, to justify him in his Contentions Pamphlet with *Francis Bugg*, about Money—I laid it before him smartly before several Friends; he is very bold, and the most confident Liar that ever I met with: I laid the Record against *John Ainsloe* before him,—also *George Whitehead's* false Certificate, about the (said) Record, in his *Judgment Fix'd* (h), That it is an abusive Forgery; for some of those whose Names are to the Certificate, absolutely disowns it, and say, they set their Names to none. It is very sad (said she) that Men should be so confident in their Wickedness, &c.

Ann Docwra.

In a Letter from *Ann Docwra* to my self, dated the 6th of May, 1683. She thus expresses her self, viz.

(i) *Judgment
Fix'd*, &c.

Dear Cousin *Francis Bugg*, my true Love to thee,—— I have given my Witness publicly against the Lyes I found in *George Whitehead's* Book (i); we have Knights of the Post amongst us, &c.

Ann Docwra.

Again in another Letter to me, dated the 26th of February, 1682. viz.

(k) See my
Book The
Christian Mi-
nisty, &c.
p. 2, 3, 4,
5, 6. for more
of this Nature.

Dear Cousin *Francis Bugg*. *George Whitehead* has sent me one of his Books, for me to read, and there is the old Money Story in it, with I know not what besides. I was asked by an honest Friend, if he (*George Whitehead*) was not a Jesuit? I answered Nay; it is not solid enough for them to own —; there is pretty much airy conceited Stuff in it (k), &c.

Ann Docwra.

(l) A Letter to
the Clergy of
the Diocese of
Norfolk and
Suffolk, &c.

Dissent. I see more every Day into the Quakers Errors, and their wicked way of defending them; and the latter as deceivable, as the former is diabolical. You have also folly proved *George Whitehead* a grand Forger, not only by Mr. *Sandilands's* Letter of Retraction, but by *Ann Docwra's* Letters to you and Mr. *Crisp*, which brings to my mind (she being one of their own Society, and it seems in their Unity for Thirty six Years) a Book I lately read (l), where the Author directing his Speech to the Clergy; p. 5. he thus saith, Now Sirs, bring these Witnesses, (viz. the Fruits of the Spirit, and how holily, and justly, and unblameably they lived, p. 4.) and they will not only prove you to be Christ's Ministers, but it will take off those Scandals, which are thrown

thrown upon you in the Country: For let me go where I will, you are charged with something or other amiss. But perhaps you'll say, that's no new thing; the great Lord Jesus was called a Wine-bibber, a Friend of Publicans and Sinners; And Paul was call'd a Sinner, and a Babbler. But Sirs, remember this, those that accused Christ and the Apostles, were not of the same Society, and of the same Communion with them; they were Unbelievers; but these that accuse you are Men of our own Church (m), and which you own as Communicants, &c. And this Book the Quakers spread up and down the Country, read it in their Meetings, as I have heard. Now since you have brought one of the Quakers own Society, who charges the Quaker-Teachers to be Forgers, confident Lyars, like Knights of the Post, Jesuits, &c. I have two Questions to ask. First, Do you know who was Author of this Letter to the Clergy, &c. Secondly, Have you not another Proof from one of the Quakers own Society? If you have, it will mightily maul the Quakers design, by this Letter to the Clergy, which is to render them the wickedest of Men, and the Quakers the only Saints in the World. This is such a wicked Design, and so pernicious to their Profession of the Christian Faith, that I abhor it: I must own (and they will not deny it) that there are here and there one of your Ministers, as well as some of our Nonconforming Ministers, that do not live up to what they profess, and that to the Grief of the Learned and Pious of both sorts: But that the whole Body should be thus charged with the Miscalriages of some few, is abominable Wickedness; nay, the Quakers, those sinless Saints, would be loth to have all the Impieties committed by Atkinson, Cater, Moon, Warwick, and the rest of their vicious Teachers, charged upon their whole Society. And therefore if you can solve those two Questions before-mentioned, it will be of use, since you see how fairly soever they of late carry themselves to their Faces, yet what mortal Enemies they are, and how wickedly they shoot their Arrows at them, and privately lay siege against their Repntations? Now therefore, if you can give the World a true Character of this nameless Author of *The Letter to the Clergy, &c.* you will do good Service; and next, shew that a Second (besides *Ann Docwra*) of their own Society, that have discovered the falseness of their Teachers: This is all at present I desire; for considering the time of Day, and how effectually their Errors in Doctrine have been discovered by Mr. Faldo, Mr. Hicks, and of late by the Author of *The Snake in the Grass*, Mr. Keith, Mr. Cockson, Mr. Loveling, your Self, and divers others; I do think it most serviceable to the common Cause of Christianity, to discover their base and unworthy Practices of defending themselves, and calumniating others. And therefore proceed.

Churchm. First, as to the Author of this nameless Pamphlet, stiled, *A Letter to the Clergy of the Diocess of Norfolk, &c.* It is (as I was told, July 19th, 1707) one John Sellis, a Miller, who about that time, i. e. of the West-Dereham Conference, lived at Oxborough in Norfolk, near St oak Ferries, who did owe to Sir Henry Beningsfield about 40 l. And when he wrote the said Sheet, *A Letter, &c.* he gave the Copy to John Hubbard of St oak, a rich Quaker, who hugg'd and embrac'd this John Sellis, the Miller in his Arms, and lent him Forty Shillings, and then who but John Sellis, for he then came to their Meetings, but could not come under their Singularities, touching their Theeing and Thowing, the Hat, &c. John Fox was then also a Quaker, whom this John Sellis got bound with him to Sir Henry Beningsfield for 20 l. and put the said John Sellis into a Mill at Epping, near London: This John Sellis having then a Son-in-Law, who marry'd his Daughter, living at Epping; he with his said Son-in-Law went on together with the Mill, but a while after they both broke, and run away, and left the young Woman and four Children to shift for themselves. After this John Sellis return'd to St oak, to his old Friend John Hubbard, and the other Quakers, who had highly exalted the said Sheet, call'd *A Letter, &c.* and as I have been told, they sold and dispersed many Thousands of them; and that such was their Unity therewith, that they read it in their Meetings, which was more than ever they did a Chapter in the Bible for 50 Years together. Well, but what did John Hubbard and the Quakers for this their Assistant, at a dead lift? Why, truly nothing; they did not deal so kindly with him as George Fox, &c. did to the two

(m) He went then to the Quakers Meetings, only he declared he could not come under their Theeing and Thowing, the Hat, else he was a right Quaker.

Reader, mark the Quakers Judas, even the whole Story of him.

(e) Thus they gave them 801 beside many Bottles of Wine (e): But this poor Miller, when he came to John Hubbard, &c. (expecting a good Gratuity for his Copy) he look'd shy on him, and instead of hugging him, and embracing him in his Arms, as he did when he wrote that excellent Letter to the Clergy, &c. as doubtless they then esteem'd it, by their dispersing so many Thousands of them, reading them in their Meetings, (as above observed) expecting a Gratuity, &c. Why truly nothing but look'd shy on him, shook him off; and soon after this John Hubbard sent after him for the Forty Shillings, viz. the Forty pieces of Silver. So that if he may be compared to Judas (as I think he may) in betraying the Church, of which he in his Letter, pretended to be a Member (f); and the Quakers, the Jews that hir'd him, for them to send for their Forty pieces of Silver again, was therein worse than the Jews. However, by this we see, that such Workmen, for such Wages often repent themselves, whilst such as write upon Principles, and with a good Conscience, in defence of the Christian Religion, never have cause to do; for though they may miss of a reward here, yet they shall doubtless have a good reward hereafter, provided they hold on their way, and keep the Faith, and live in Obedience to the Precepts of the Gospel. And as it fell out with Judas, (except hanging himself, and 'tis the end of Crowns all) so it fell out with this Miller John Sellis; for he missing of the Reward he expected from John Hubbard, &c. he repented of what he had done; and since that he wrote a Letter to Mr. Fox, complaining of the Quakers Ingratitude, and confessed therein, that the Church of England was nearer Salvation than the Quakers; in that they confessed their Sins to God, and begg'd his pardon, for the Sake of Jesus Christ, [agreeable to the practice of the Christian Churches in all the Ages thereof] but the Quakers (said he in his Letter to Mr. Fox) does neither. The Substance of this I took from a Quaker's Mouth before Witness, the 19th of July, 1707.

(f) Tho' he was not but half a Quaker, and half a Philadelphian, but anything will do to help Dun out of the Mire; for Quakerism is come to a low Ebb that must have such Props.

Reader, have Patience, I am discovering the subtillest, the falsest, the deceitfullest and deepest Hypocrisie, (if we may judge the Tree by the Fruit,) that I know in England.

John Everard and Ann Downra, two eminent Quakers, bearing me witness.

(g) A Seasonable Caveat against the Prevalency of Quakerism, &c. p. 18. Printed 1701.

But Secondly, take another Evidence of George Whitehead's Falseness, not from Enemies, as that Letter to the Clergy, &c. states it, but from an eminent Teacher of theirs, John Everard, who although, I know not whether he has been full 36 Years in their Unity, yet I have known him a publick Teacher about 30 Years, and still is, and in their Unity a publick Teacher, and great Traveller. Pray observe well the Character he gives of George Whitehead, and which I printed in my Book (g) 6 Years since, and Geo. Whitehead hath not yet denied one Word thereof; and why should he? Since he knows 'tis plain Truth, only I do think he is disturb'd to think his Letter came to my Hand, viz.

An Abstract of a Letter from George Whitehead to John Everard, faithfully taken out of his Original, enough to shew that his own Friends take him to be, as indeed he is, both the Legs and Strength of a work of Malice, if not, there never was such a Man in being since the World stood. But this is my Opinion, take his Dear Friend's John Everard's Opinion of him, viz.

London, the 8th of the 7th Month, 1698.

My Dear Friend John Everard,

(h) Viz. St. Ives in Huntingdonshire. **T**H Y two Letters, the one dated from Ireland the 16th of the 6th Month, 1698. And the other from Ives (h), dated the 2d of the 7th Month, *ib.* came both to Hand. First, As to thy first, how thou art transported in writing, needs thy further Consideration in the Light of Truth. It is inconsistent concerning me in divers Passages, and I am also therein misrepresented, as having the brightness of my Glory clouded, by some leaning upon me: And that Margaret Fox's Paper (i) (as I understand thee) has tended to blemish me also, who have shined from the beginning (k), and that when thou left London, the Elders in many places believed I was not right to W Penn (l), and that Friends still think I do not love him, and think I am the Legs and Strength of this Work, (as suppos'd against him) so that my good Name is wounded (m), by helping to preserve them, hurts my self in the Hearts of many, which so grieves thee.

(i) G. Whitehead's Letter to J. Everard, a Quaker Teacher.

(k) Like Burnished Brass.

(l) No George, nor to any Body else.

(m) Yea, George, deeply wounded.

My

‘ My Friend *John*, these are hard things suggested against me, and as untrue as hard; and I am sorry thou appearest so credulous of them. What Party hast thou had an Ear open to in these Accusations? And who are those Elders that have such an ill belief of me, and whisper’d such ill things against me (n)? I want thee to interpret thy own Letter in divers parts. Do not let Parties, nor Partiality, nor Prejudice cloud thee from seeing my Innocency and Brightness (o). — My *Glory* remains fresh in me, and my *Body* abides in strength, and those Archers that privately shoot at me, miss their aim, and are *Blind*, pretend what they will. Much of this thy Letter imports a high Vindication and Applause of *William Penn*, as one whose *Glory* with the Lord and his Church shall increase, &c. but thy old Friend *George Whitehead*, as a Person in great danger, his *Glory* clouded as to its brightness, his good Name wounded, and as one that is *Legs* and *Strength* to a work that is judged to be a work of Malice (p).

George Whitehead.

For more of this see my Book (q), but here is enough to shew, that *John Everard* and their Elders, though he calls them blind Ones; that *Ann Docwra*, &c. had a right Notion of *G. W.* as that he was both *Legs* and *Strength* to a work (and all things else herein set forth) of Malice, Hypocrisy, of Forgery, like a Knight of the Post, a Jesuit: And therefore no marvel if the Elders amongst them, have such an ill Opinion of him; and if *John Everard* be call’d in question for his thus reprehending *George Whitehead*, as one that is *Legs* and *Strength* to a work of Malice, and want Vouchers, let him send to the Persons under-named, and he shall not want good Evidence to prove his Charge, viz.

Robert Bredgman, Clement Jones, George Keith, William Mather, Thomas Crisp, Francis Bugg, and others.

Dissent. Come, Friend *Alexander*, what say you in defence of Old Mr. *Makebate*, who it seems has been as *Legs* and *Strength* to a work of Malice, who has been, and still is a confident Lyar, even like a Knight of the Post (r), yea, like a Jesuit: You see that these Vouchers, *Ann Docwra* and *John Everard*, are of your own Society. Did not your Brother *John Whiting* six Years since tell us, That if God gave him Life, he would clear up all those Passages objected against you, to the clearing your Innocency, and leaving your Adversaries without excuse (s)? And yet to this Day hath not cleared up one Passage. And did not your Brother *Daniel Philips* tell us, He was mightily surprised to see that your Adversaries had produced no more Quotations against you than they have, since your Friends had wrote so many Volumes. Again, That he has not met with one single Period in any of your ancient Writings which he cannot stand by, and vindicate, as well as he can some Passages in the New Testament. Moreover, That he can defend every Passage wrote by your Ancient Friends: And that he does not blush to declare publicly, that your Principles are now no other than they were Fifty Years ago, and that without the least alteration or change (t). And yet to this Day has not performed one Word of his Promise in all this four Years time. Besides all this, *Francis Bugg* challenged him by a Letter to a publick Conference; he calls and cries aloud to any Quaker to come forth and to defend your Doctrine, and ancient Principles, so that from ocular Demonstration, People may see the Truth of his Charges; but I find you are struck dumb, you stand mute, whereby it’s plain that you are self-condemned, and have nothing to say for your selves.

Alexander. Seriously Friend we are put to such a *neplus ultra*, that we know not what to say (u). I will be free with thee, and (under the Rose be it spoken) I will tell thee, that what *Francis Bugg* charges us with, is the very Truth, and that’s the very reason why we dare not meet him: For should we grant to meet him, by a publick Conference, and could not clear our selves, the Worlds People would (as they did at *Sleesford*, where our Books were burnt by the Command of the Magistrates, when our Friend *Henry Pickworth* had a publick Conference with *Francis Bugg*) expect a Retraction from us: And Friend, thou knowest, that in the beginning we generally gave forth both our Preachments and Books from the Eternal Spirit, and accounted

(n) All that know thee as well as I do.
(o) What George! Where it is not to be seen?

(p) I see George that some of your Elders have a Sense of thy dark State.
(q) A Seasonable Caveat, &c. p. 83.

(r) See Part I. Pref. p. xv, xvi, xvii, xviii.

(s) Judas and the Chief Priests, &c. p. 20, 39. Printed 1701.

(t) Vindiciae Veritatis, &c. p. 2, 218, 224. Printed 1703.

(u) An Ancient Quaker told me as much.

(w) When I had that Conference Quakerism was so maul’d, that I could never drag them out since.

accounted our Writings to be of Divine Authority, given by Divine Inspiration, and as such of greater Authority than the Scriptures, and for us now to retract, that's impossible. But when that Apostate is once off the Stage, we'll write against all he has said at once, calling them Lies and Forgeries. And having a good Fund, and young Men coming on, who have Foreheads of Case-harden'd Steel, having been under the tutouring of our ancient Friend *George Whitehead*; They will say any thing, right or wrong, besides we have Tolleration, and a good In——st at C—— and P——

(x) See Part I. And we doubt not but to see the Prophecies of our Prophets fulfill'd (x); P. 4, 6, 7, 8, for to be very free with thee, it has been for Fifty Years together our main business, to write and speak as unintelligibly as we could, in so much that I am of *George Fox's* Opinion, *That all the Sons of Adam, nor the Devil himself (to this Day) does not know either Head or Foot of our Principles (y).*

(y) The Papists Strength, &c. p. 2.

Pray keep this to thy self, though I must say, it is the plain Truth, and therefore we judge it not prudent to meet him.

S E C T. XVII.

Shews that the Quakers begin to fly from their Post, deny their own Books, and their own Hands, as a great Man of theirs lately did, (as I was told in open Court,) and that in two Remarkable Instances.

FIRST, That the Quakers being charg'd, *That by the Register of their Sufferings, (a Sample whereof you will see hereafter) they had hopes to make them to exceed all the Ten Persecutions, and to be more undeserved than the Sufferings of Christ himself, or of his Apostles, and all the Martyrs.* This was the Charge, and it was grounded on plain Fact (a).

(a) By the Author of The Snake in the Grass.

Now that it may plainly appear, That that Author wrong'd them not in this Charge, I shall recite his Warrant, from the Works of one of their most Celebrated Prophets, *Edward Burrough* by Name, and after that *George Whitehead's* Defence, which is nothing but a guilty excuse, viz.

It plainly appears that the Sufferings of the People of God (call'd Quakers) in this Age, is a greater suffering, and more unjust than in the Days of Christ, or of the Apostles, or in any time since, what was done to Christ, and the Apostles, was chiefly done by a Law, and in a great part by the due execution of a Law; And hereby it appears the Suffering to be more unjust, because what the Persecutors of old did to the People of God, they did by a Law, and by the due execution of a Law; and in many other respects, which might be named; this Suffering (in this Age) is greater than hath been in any Age (b).

(b) Edw. Burrough's Works, p. 273.

Thus was the Charge well and truly laid, and founded upon plain Matter of Fact, from their own Doctrine, and Primitive Principles, which was Printed in Quarto, Anno 1657, and reprinted in his Works in Folio, Anno 1672, near 20 Years after it was first wrote and printed. Now followeth *George Whitehead's* Defence, viz.

(c) But does not shew wherein, for that he could not do, but must say something.

These are gross and notorious false Suggestions; he cites Edward Burrough unfairly (c) in this Point, and yet the Comparison about the Sufferings of the People of God in this Age, as greater and more unjust than in the Days of Christ, or the Apostles, or since (d), is a mistake, we shall not stand by the Comparison. (What write, print, and reprint, and never faulted till others found it out, and now not stand by it.) But whether it was so first verbally stated by Edward Burrough himself, or by some mistake since, I shall not undertake to determine, unless I see the original Copy (e).

(d) Mark, he complains of unfair quoting, and yet confesses the Fact.

Behold Reader, and be amazed; what first to complain of his quoting not fairly, and yet in the same breath confesses the Fact? Telling us he will not stand by the Comparison, and yet excuse it, by placing it upon a Mistake, after wrote, printed, and reprinted about 20 Years: But which is worst of all to call upon him for the original Copy, who was then wholly a Stranger to them, and so long after too, even after twice Printed: This is such a guilty Excuse, as no Mortal but a Quaker would have the Face to appear publickly with. However, until that Author can produce the original Manuscript

(e) An Antidote against the Venom of the Snake, &c. p. 254.

Manuscript

Manuscript Copy, *George Whitehead* will not determine the Point, notwithstanding he, by his own Rule (as in Sect. XV. I have shew'd I shall make appear) hath intitled himself Author of this Blasphemous Doctrine, and every other Error and Blasphemy therein, at least by Adoption, in regard he, by his Epistle prefix'd to *Burrough's* Works, has recommended his Works, and highly applauded the Author of them. But thus they fly their Post.

Secondly, My other Instance, for I intend to mention but two in this Section, and that chiefly to shew first how hard it is to confute a Quaker, let the Matter of Fact, you charge them with, be ever so plain; as in the first Instance, for example. And Secondly, to shew, that when they are close pinch'd, they'll deny what their own Hand is to, before they'll ingenuously confess their Errors; not but that they sometimes will make a flourish as if they would, as I have elsewhere shew'd; and *George Whitehead* pretends the same. Take a few of his Words, and compare them with his Practice, and there is no more Harmony than between Harp and Harrow, viz. *Serious Readers, I hope you will not condemn us from these Men's* (i. e. the Norfolk Clergy's) *Charges, and outrageous Defamations* (f), *without hearing us, in* (f) *Why our Answer and Defence.* — The Holy Scripture we ever had, and have an *George*, did high and reverend Esteem of, as given by Divine Inspiration. Remark. Not that reverend Esteem you have for your own Books, which you also own to *they call you Whitebes, Devils, Anti-christs, Jesuits, Sodomitics, Baal's Priests, Bloody, Herodians, as you call them?* be given by Divine Inspiration, and charge your People to read them in your Meetings as the Word of God: But never recommend one Chapter to be read in your Meetings. This, *George*, overthrows your smooth pretence. Again, *And as for the Holy Trinity, whereby they mean these Divine Holy Three, the Father, the Son, and Holy Ghost: We have ever since we were a People, or a religious Society, sincerely believed* (g). The former of these I think I have sufficiently confuted, viz. their pretence to a high Veneration of the Holy Scriptures. See the Introduction, and Section XVI. And the latter I cannot forbear, but must examine this *Geo. Whitehead*, about his Sincerity in the Doctrine of the Trinity: And that I may explain their most manifest Hypocrisie, in this their Pretence, as well as their Blasphemy thereby; I will take a little pains to unmask this *George Whitehead*, notwithstanding his smooth Pretences in his Epistle to that Book. And thus I begin,

Mr. *Townsend*, a Minister in *Norwich*, Anno 1655. in his Book; the Title of which, was *The Scriptures proved to be the Word of God, the Foundation of Truth, Faith, and Rule of Obedience*. But in the first Line of their Answer they deny'd it, as false. And p. 6. they call the Scriptures a rotten Foundation. This is the Reverence they had then for the Scriptures: This Book is sign'd thus in the Title Page, *Given forth from the Spirit of the Lord in us, that do suffer in the Goal of Norwich, whose Names in the Flesh are George Whitehead, Christopher Atkinson, James Lancaster, Thomas Simonds. London: Printed for Gyles Calvert, at the Black Spread-Eagle, at the West end of Pauls.* 1655 (h).

In Page 2, they all four sign'd it again, with their Names at length. Again at the end of the Book (except only a little Postscript in p. 13,) p. 12. it is thus sign'd again, by way of Conclusion; *So we remain Sufferers for the Truth, and Witnesses against thee Sampson Townsend, and thy Generation. Named according to the Flesh, George Whitehead, James Lancaster, Christopher Atkinson, Thomas Simonds.*

I am the more particular in reciting their Names, because *George Whitehead* is the only Man left to answer personally for the Doctrine of this Book, (though the whole Body are in another sense answerable, so far as either to disown it, and condemn the Blasphemy in it, or to defend it; defend it they will not, only in general tell us, their Principles are the same now they were then) but now he flies his Post, he denies he writ this, or that part, or I know not what; but for that we have but his own Word, and having already prov'd him such a grand Liar (i), I must hold him to it, as close as if they four had ought me 50*l.* upon a Bond, under their Hands and Seals, and only *Whitehead* had been left, the other three dying insolvent, *G. W.* must have paid me; so here is his Hand three times over, at beginning, middle, and end, and sealed with the Quakers common Seal, (wicked Wretches) viz. *Given forth from the Spirit of the Lord in us.* So that

George must deny this Book, and the Blasphemy in it, and condemn the same; nothing less will do, yea, and the Spirit that gave it forth: This, George, is a hard Task for poor Infallibility. I now proceed. And First, Mr. Townsend in his Book (k), in which he defends the Doctrine of the Ever Blessed and Glorious Trinity, of Three Persons in the Divine undivided Essence of the God-head, distinguished according to the Analogy of the Faith of all Christian Churches, by these incommunicable Names of Father, Son, and Holy Ghost. This is the Faith and Doctrine he defended like a good Christian. But

(k) The Scriptures proved to be the Word of God, the Foundation of Faith, and Rule of Obedience.

Secondly, This Doctrine George Whitehead, &c. deny'd, and damn'd the said Three Persons, together with Mr. Sampson Townsend, into the Lake of Hell Fire. So prodigious Blasphemous were they in the beginning; and they tell us their Principles are the same still without the least alteration in any one Point (l). But take his own Words in their Book (m), saying, Here, thou blind Beast, who art ignorant of God, — And here thy Antiquity, and thy Reasons, and the Three Persons which thou would divide out of One, like a Conjuror, are all deny'd, and thou shut up with them in perpetual Darkness, for the Lake and the Pit. For thou hast no Scripture that mention such things, (n) Meaning and thy Foundation (n) is in the Dust; and thou, Priest Townsend, art reserved in everlasting Chains under Darkness, for everlasting Fire: And here thou in all these thy Lyes, art shut out from God, and all the Children of God (o), among the Dogs and Sorcerers; and the Lake is thy Portion, which is the Portion of all Lyons (p). I think that in the Works of Loddowick, Muggleton, which contain a Thousand Pages in Quarto, and which I have by Fox's Journal and Great Mystery, put up together in the Library of Christ-Church Colledge in Oxford, where will be more than 500 Quaker Books, I never read the like prodigious, and outrageous Blasphemy against God the Father, Son and Holy Ghost, nor such uncharitable Judgment, and final Sentence pass'd upon Man: I am sure the like to the first I never read in Muggleton, nor in all the Writings of any, the boldest Heretic that ever appear'd in the World. I am now proceeding to shew Whitehead's vain pretence, of denying himself Author of this Doctrine, and how feign he would come off, notwithstanding his Hand is to it, at the beginning, middle, and end of the Book, as I have shewn, viz.

(l) Vindiciae Veritatis, &c. p. 2, 218, 224.

(m) Ishmael and his Mother cast out, &c. p. 10. Printed 1655.

(n) Meaning and thy Foundation (n) is in the Dust; and thou, Priest Townsend, art reserved in everlasting Chains under Darkness, for everlasting Fire: And here thou in all these thy Lyes, art shut out from God, and all the Children of God (o), among the Dogs and Sorcerers; and the Lake is thy Portion, which is the Portion of all Lyons (p). I think that in the Works of Loddowick, Muggleton, which contain a Thousand Pages in Quarto, and which I have by Fox's Journal and Great Mystery, put up together in the Library of Christ-Church Colledge in Oxford, where will be more than 500 Quaker Books, I never read the like prodigious, and outrageous Blasphemy against God the Father, Son and Holy Ghost, nor such uncharitable Judgment, and final Sentence pass'd upon Man: I am sure the like to the first I never read in Muggleton, nor in all the Writings of any, the boldest Heretic that ever appear'd in the World. I am now proceeding to shew Whitehead's vain pretence, of denying himself Author of this Doctrine, and how feign he would come off, notwithstanding his Hand is to it, at the beginning, middle, and end of the Book, as I have shewn, viz.

(o) No room left for Repentance, had he been in an Error.

(p) What then will become of thee, George? See Part I. pref. p. xv, xvi, xvii, xviii.

(q) THEY is the Third Person plural, but the Book run we, we, us, us; which signifie the First Person plural. See Rambling Pilgrim, &c. p. 43.

(*) George is now in a modest Mood, but by and by I shall move his Passion I

(r) P. 44. lb. and very poor, poor George.

(s) That will come under trial in a distinct Section.

(t) Yea, and subscrib'd it too in three places. Mind the next Section, George, for that which thou hast sown, thou must reap.

(u) George, that will come under Examination by and by.

Thirdly, He (Francis Bugg) has quoted a little Pamphlet, which he has raked up, and reprinted, intitled, Ishmael and his Mother cast out, &c. They that writ the said Book Ishmael, &c. mark (q) They that writ the said Book, By this it is plain that he would draw his Neck out of the Collar, but I am resolved to collar him again, and to make him wear the Badge of horrid Blasphemy, unless he repent and condemn both his Book Ishmael, and his Truth Defending the Quakers and their Principles, &c. Wrote in Defence thereof, as I shall shew anon, yea, and the Spirit by which they were both given forth, and which Whitehead calls The Spirit of Truth. Again, Francis Bugg may think he has found out a deadly Weapon against me, by his raking up, and reprinting the said Ishmael, &c. (Printed 1655.) But he does very ill, and very disingenuously, in upbraiding me and my Friends with some unwarrantable Expressions, which I have positively disown'd in two Books, as he knows; and yet from thence he unjustly asperseth the Quakers, that they dissemble the Doctrine of the Trinity, when they pretend to own it, whilst in their Books they damn it to the Pit and Lake (*). — I say, as to the said Passage, I have positively disown'd those offensive Expressions in two Books: And though I writ some Passages therein, yet I still affirm I was not the Author of the said unwarrantable Expressions, nor of divers other sharp Ones; but Christopher Atkinson and I was sorry that my Name was so that Book Ishmael, without distinction, between my own Words and his. For tho' I was then but young, weak and low, yet I still believe, and am satisfied, I had a measure of Understanding given me of the Lord (r), and I cannot in the least believe, that there could be any intention of Contempt, designed against God (s), his Son, or Holy Spirit.

But to soften the whole Book Ishmael, &c. on George Whitehead, Francis Bugg saith, he owns the Book (t) in his Truth Defending, &c. 1659.

Answers. How far I then own'd it, I have signified, First, As having wrote some part of it, but not then espousing the very Words, chiefly objected by Francis Bugg, and disown'd by me (u). — However, I cannot call to mind, that at those

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those Disputes I had with Thomas Smith, the Library-keeper in Cambridge; that I either did own or defend that very Passage now objected against us out of Ishmael, &c. (w) which I have disown'd: If I were now conscious of it, I should be (w) Yes, sorry for it (x). George, by this last Speech thou art like to be try'd, that we may understand what thou meanest by the Words, If I were now conscious of it, I should be sorry for it, viz. whether thou should'st be sorry, that ever these things were by me brought to light? Or sorry that ever thou should'st be guilty of such horrid Blasphemy? And as a sign thereof to condemn it, 1st. Thy Book *Ishmael*? 2^{dly}. The Doctrine contain'd therein, tho' no more than you now seem to deny and disown? 3^{dly}. And your Book *Truth Defending*, &c. wrote in defence of that Book, and indeed that very Passage I object chiefly against, and by you now seemingly disown'd? 4^{thly}. And the Spirit that led you into those Blasphemies? For all these things are necessary, since you say you gave forth both these Books from the Spirit of Truth. But,

Fourthly, That George Whitehead is responsible for the whole Book *Ishmael*, &c. is plain; First, Because it is sign'd by his own Hand first on Title Page. Secondly, In p. 2. Thirdly, In p. 12. And whereas Geo. Whitehead does affirm, that he did not write, nor was the Author of that Passage chiefly objected, we have no Ground to believe him: For he that can tell, and publish to the World such errant Lies, as to say those Words, [except thou speedily repent] are omitted in the reprint, in that and other places, no doubt can Lye in this Matter also. Again, Whereas he says, p. 46. *The old Impression I have not seen for many Years, nor do I know where to find it, tho' it seems Francis Bugg hath industriously sought it out, &c.* Now George, for the same Reason before alledg'd, we have no reason to believe thee in this neither: For thou that canst forge such a grand Lye, as that I left out those four Words in the reprint, viz. [except thou speedily repent] when I left not out one Word, as I have prov'd by undeniable Evidence (y); How then can we believe thee one Word of what thou say'st? For have the Book, or have it not, 'tis all one as to the Forgery and Lye mention'd; for if you have it, and do it knowingly, it's very wicked in any Man, but worse in one that pretends to be sinless, and above the state of asking forgiveness of either God or Man; if you have not the Book, still 'tis wicked with a witness, to charge another Man to be guilty of a Crime, whether true or false. But George, I have two Reasons to give, that this Lye and Forgery of thine, in saying I left out those four Words, was wittingly, and of set Purpose, done to delude the World, and defame me; the first is in p. 43. l. 14. 15, (a) viz. *With the Light thou art seen to be a Wrestler of Scriptures; and thy rotten Foundation being ready to fail thee*; For these very Words are in p. 6. l. 15, 16. of the old Impression (b); and I can hardly think that thou canst remember to a Word 21 Words, as they lie in a Book wrote above 40 Years ago, if thou hadst it not by thee. But Secondly, After I bought this old Impression of thine, I went to T. Sowle, your Printer, to buy another; I ask'd her if she had a Book intitled, *Ishmael and his Mother cast out*, &c? She told me Yea; saying, Wilt thou buy it? Yes, said I, What wilt thou have for it? She answer'd me, Four Guineas: For, said she, I have but one of them. But I did not want it at that price, though I do think I should have given her Five Shillings for it, although that I bought before, cost me but Three Pence. Now, George, I have no Reason to believe, that when you were writing a Book so related to this *Ishmael*, &c. that you would not consult your Bookseller; and that if you did ask her, I have as little Reason to believe that she would deny you the sight of it. So that, George, thy whole Story about it, from first to last, seems to be all of a piece, all false, all forged; and thereupon, George, I will conclude with the Words of thy Brother, William Penn, viz. *But the Truth is, Error can only be maintain'd by Error; and therefore there is no wonder in the Case* (c). I say that George Whitehead having subscrib'd his Name as Author to it, at beginning, middle, and end, no doubt but he is Author with the rest, and responsible for it all.

(w) Yes, George, that very Passage; as I shall shew by and by.

(x) George, your Sincerity will come to trial.

(y) See Part I. Pref. p. xviii.

Pray view Sect. XV, XVI. foregoing.

(a) Rambling Pilgrim, &c. p. 43. l. 14, 15.

(b) *Ishmael*, &c. p. 6. l. 15, 16.

(c) A brief Answer, to a false and foolish Libel, &c. p. 25. By W. Penn. Printed 1678.

Fifthly,

Fifthly, I am now come to my fifth and last Proposition on this Head, namely, That *George Whitehead* is Author of his Book *Ishmael*; and thus I shall prove it, by his defending the Doctrine therein contain'd, by his answering some of those 55 Queries propounded by Mr. Smith, in his Book (e) and laid down in G.W's Book (f), thus intitled, *Truth Defending the Quakers and their Principles; or an Answer to Fifty five Queries, &c. Written from the Spirit of Truth in George Whitehead, viz.*

(e) *A Gag for the Quakers, &c. Printed 1659.*

(f) *Truth Defending the Quakers and their Principles, &c. Printed 1659.*

(g) *Ishmael, &c.*

Question 1. Do not you, *George Whitehead*, repent for your endeavouring vainly to defend, Aug. 29. 1659. in so great a Congregation, these Positions, printed in a Book, writ by *George Whitehead, &c* (g). And first that the Bible is not the Word of God?

Answer. The Positions we defended are according to the Scriptures of Truth, and them we need not repent of; seeing that by the Word all things were made, and it was in the beginning, John 1. 1, 2, 3.

Quest. 2. That to assert the Scripture is the Word of God, is one of the deceitful Imaginations, which the Priests of this Generation have deceived the People with.

(b) *An evasive Answer, not direct.*

Ans. In asserting the Scriptures, or Writings not to be the Word of God, but a Declaration of that Word, wherein are recorded Words that God spoke; it doth not say the Writings is the Word, for the Word liveth and abideth for ever, so doth not the Letter (h).

Quest. 3. Whether he who asserts there be Three Persons in the Blessed Trinity, be a Dreamer, or a Conjuror?

Ans. There is no such Word in the Scriptures, as Three Persons in the Trinity, but it is a Popish Doctrine, as the Popish Mass, or Common-Prayer-Book mentions it.

Quest. 4. Whether he who asserts there be Three such Persons, shall be shut up with them in perpetual Darkness, in the Lake and Pit, as in your *Ishmael*, p. 10?

(i) *No denial of the Book Ishmael, but both it and the Doctrine owned and defended.*

Now, *George*, are you sorry for your horrid Blasphemy? If you be, condemn both these Books, and the Spirit by which you writ them, as a sign of your Repentance.

(k) *Whether Quaker or Muggletonian, for none else pretend to immediate Inspiration.*

(l) *False! Christ is the Object of our Faith, and the Scriptures the Grounds to believe in him.*

Ans. Thou that affirms three distinct Persons in the God-head, art a Dreamer, and he that dreams and tell Lyes, contrary to the Scriptures of Truth, which we own, he, with his Imaginations and Dreams, is for the Lake and the Pit. Yet what the Scripture say of the God-head, the Father, the Word, and the Spirit, which are One, we own; But we deny the Popish Term, of Three distinct Persons, which you call God the Father, God the Son, and God the Holy Ghost, &c (i).

Quest. 7. Do you (*George Whitehead*) esteem of your Speakings to be of as great Authority, as any Chapters in the Bible?

Ans. That which is spoken from the Spirit of Truth in any (k), is of as great Authority as the Scriptures or Chapters are, and greater.

Quest. 11. Do not you think it needless to pray for the Pardon of your Sins?

Ans. We have prayed for the pardon of our Sins, and the Lord who heard our Prayers, and hath remitted them by the Power of the Word to come, (i. e. our Light within.)

Quest. 12. Do not you say in the same Book [*Ishmael*] that the Holy Scriptures is not the Saints Rule, nor the Ground of his Faith?

Ans. Here thou art ignorant of the Saints Rule and Guide, and knowest not the Ground of their Faith, who callest the Scripture the Ground of Faith, which is as much as to say the Scripture is Christ (l); For Christ is the Ground of the Saints Faith, and their Guide (m).

Quest. 26. Do you think that Fornication in a Quaker is Sin?

Not a Word of Answer to this pinching Query.

Quest. 29. Is the Moral Law, or Ten Commandments a Rule to a Christians Life?

Ans. Thou might as well ask if the Moral Law be a Rule to Christ (n): For the Christians Life and Rule is Christ, who is the end of the Law for Righteousness sake, who came not to destroy the Law, but to fulfil it.

Quest. 33. After I had publicly proved divers Blasphemies to be in *George Whitehead's Book Ishmael*, *George Fox* desired the People at last to take notice, that the said Book *Ishmael* was not his, but *George Whitehead's*.

(m) See *Ishmael*, &c. p. 6. the same Reasoning. (n) Sad Presumption! No, Christ is the Lawgiver, and we his Subjects.

Ans.

Ans. Thou hast hereby falsely charged George Whitehead's Book *Ishmael*, with proving several Blasphemies in it, which is a wicked Lye and Slander (o), for thou never yet proved any Blasphemy in it; for that thou counted Blasphemy, was out witnessing against such Doctrines, as that of a Trinity of Three distinct Persons in the God-head (p), and that of the Letter being the Word (*): And whereas thou wouldst charge George Fox, as if he had deny'd the said Book *Ishmael*, saying, It was not his, which also is a filthy Lye: For when thou read that part in the said Book *Ishmael*, of denying the Scripture to be the Word of God, George Fox said, he should have been willing to have answered thee to that Particular, but that thou then spake to George Whitehead; so no Contradiction at all between George Whitehead and George Fox, as thou would accuse them, like the Accuser of the Brethren.

Quest. 43. When you tell us that you have Faith in Christ, do you mean Christ whose Person is now ascended into Heaven above the Clouds? Or do you mean only a Christ within you?

Ans. Here thou would make two Christs (q), a Christ whose Person is above the Clouds, and a Christ within (r); but how provest thou two such Christs? We have Faith in that Christ that descended from the Father, who is the same that ascended far above all Heavens, that he might fill all things; and this Christ we witness within us, who is not divided.

Quest. 45. Do not you, George Whitehead, blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men? And tell Mr. Townsend of Norwich, in the second Page of your *Ishmael*, that the Light of God is departed from his Conscience?

Ans. I take no Attribute of God to my self, but what God hath given me, by whose gift I witness that Promise fulfill'd in me. Ye shall discern between the Influences of Righteous and the Wicked, between him that serveth God, and him that serveth him nor, Mal. 3. 18. And as for Townsend, I never said that the Light was departed from his Conscience, as thou hast bely'd me. But that from the Light of God in his Conscience he is departed, and so art thou, or else thou durst not have told so many Lies (s).

Quest. 46. Do not you (to use your own Words) walk in the steps of the false Prophets, while you ordinarily speak and print such railing Language, as in Page the third of your *Ishmael*? Thou Priest Townsend, thou Dreamer, thou Deceiver, thou Liar, blind Guide, without Christ and his Knowledge, thou Doctrinist, and Enemy of God.

Ans. Thou hast charged me with speaking and printing railing Language, and with calling Priest Townsend Witch, Liar, Blind Guide, in the third Page of our Book *Ishmael*. As for what I call'd him, I could prove to be true, and according to Scripture-Language, but there is not the word Witch, but that thou would bewitch People with thy Lyes (t) I have left the Quaker disarm'd, &c. and could much enlarge, but this may suffice at present.

Some brief Observations upon the Two Instances.

First, To shew how the Quakers fly from their Post, and begin (though by a Method quite the reverse of Sincerity) to deny their own Hands, and Books subscrib'd by them; and first of Burrough's Blasphemy, in accounting their Suffering both greater and more unjust than the Sufferings of Christ, and his Apostles, and all the Martyrs under the Ten Heathen Emperors, and all the Bloody Massacres in France, Piedmont, and Ireland, which Whitehead with all his cunning is no way able to defend, but by calling to see the Original Manuscript Copy of Edward Burrough's, which he knows is impossible for us to produce, or themselves either. This is a guilty excuse, and no Sincerity in it, no, nothing but Hypocrisy.

Secondly, As to the Second Instance, I have shewn Mr. Townsend's sound Doctrine, agreeable to the Analogy of the Catholick Faith, from the beginning of Christianity.

Thirdly, I have shewn how impudently George Whitehead has oppos'd that sound Doctrine, so maintain'd by Mr. Townsend, and that in a blasphemous manner.

Fourthly,

(o) Is not this defending with a Witness?
(p) See *Ishmael*, &c. p. 10.
Printed 1655.
(*) P. 1, 2, 16.

(q) This was a pinching Question, therefore you see no direct Answer.
(r) A Lye;

(s) This is a plain owning the Book *Ishmael*, and denouncing the Doctrinist.

(t) Mark, in the Question it is in the 3d Page of your *Ishmael*. In the Answer, it is in the 3d Page of our Book. Is not here both owning and defending? Not to mention that impertinent Answer.

Fourthly, I have shewn that *Whitehead* subscribed this Book *Ishmael*, &c. three times over, and that as given forth from the Spirit of the Lord. This is undeniably done.

Fifthly, I have prov'd, that Four Years after *George Whitehead* defended this Book *Ishmael*, &c. and the Doctrine therein contain'd, even that Passage chiefly objected against by my self and others, altho' there is not a Paragraph therein but is notoriously false and erroneous; and that too by another Book, said to be given forth from the Spirit of the Lord, call'd, *Truth Defending the Quakers and their Principles*, &c. And therefore at the same time that *George Whitehead* condemns the first, viz. *Ishmael*, &c. which he would now seem to do, he is oblig'd to condemn the second, viz. *Truth Defending*, &c. and also the Spirit by which they were both given forth, which was the blasphemous Spirit of Satan.

Sixthly, I have shewn also that *George* seems to be sorry for what he has done herein; and that if he did defend that passage, he would manifest the same, but that Time will manifest. However by the 4th Question, and Answer to it, I have prov'd (as well as by other Arguments from plain Fact) that he did defend it, even that Passage. See also Question 45, and thy Answer, *George*. Thus, *George*, I have traced thee backward and forward in all thy Ins and Outs, in all thy Turnings and Windings, and there is no way left, whereby to clear thy self, and to manifest the Sincerity of thy Sorrow for thy Blasphemy; but to deny, disown, and condemn the Doctrine of *Burroughs*, about the Comparison between the Sufferings of the Quakers, and the Sufferings of Christ, his Apostles, and Martyrs; since by thy Epistle Recommendatory, thou hast intitled thy self Author, to that, and all other his Errors and Blasphemies in his Works, at least by Adoption, and that by thy own Rule *George*, as shewn Sect. XV, as also thy *Ishmael*, &c. And *Truth defending*, &c. thy Natural Offspring, with the Spirit that gave them forth, and moved thee and thy Brethren to write them, which can be no other than the Spirit of the Devil, and Satan that old subtil Serpent, by whom the Quakers have been too much acted in their horrid Blasphemies; but now you begin to be sorrowful, I advise you to go thorow stitch; do not dissemble with God and the World any longer, the latter you may deceive, but God Almighty you cannot. *George*, consider of these things; I never read of so many Wo's pronounced by our Saviour against any one Sin as against the Sin of Hypocrisie, thy Capital Crime, *George*; I must judge the Tree by the Fruit it bears, and I have had great and long Experience of thee, *George*, and of thy way of writing, and I could yet never find Sincerity in thee. This I must say, if I will speak the Truth, though no Man would be more glad of a Change in thee than I should be, yea, and rejoice at thy Conversion, if it might stand with the Justice of God; but I fear thou art judicially harden'd, by thy so long walking self-condemn'd, in that your late Writings, so manifestly contradict your former, and yet tell us your Principles (whatever your Writings are) be the very same they were in the beginning; what they were in the beginning I have shewn, and shall (God permitting) further shew; and so I conclude, and proceed to the next.

SECT. XVIII.

Shews the Instability of the Quakers in State-Matters, as well as in Religious Concerns, and in particular William Penn. For the explaining of which, I shall set William against Penn; shewing his Inconsistency and Self-Contradiction, as a Figure of Quakerism, in all its Parts.

(a) Intitled,
The Constancy of the
People
call'd Quakers. Printed
1689.

I Have a printed Paper before me (a), call'd *The Constancy of the Quakers*, &c. when I had a little consider'd of it, I cast my Mind upon a Weathercock, and it look'd much like Quakerism; for *George Whitehead*, that turns every way, wrote a Book, call'd *The Quakers Plainness*, &c. *Will. Penn* wrote a Book,

a Book, and call'd it *Plain Dealing*; when alas there is no such thing among the *Quakers*, as I could shew, were I minded to be as Critical on the Point of Contradictions, as *G. Whitehead* uses to be. But this has no Name to it, only said, p. 3. *Written in behalf of the People call'd Quakers, by some of them.* So that I will not say of the Author (which I take to be either *Penn* or *Whitehead* by the Title) as *Will. Penn* said of *Mr. Hedworth*, because he did not set his Hand to his Book, viz. *Thou art a busie-body, cavelling, conceited, proud, wrathful, slanderer, yet cowardly Man; a very Night-bird, and Wanderer; One that looks and creeps up and down like a Vagrant, burser'd with Folly and* (b) *A Wind- ing Sheet for Controverfie ended, &c.* By *W. Penn.*

or the Title thereof, or both, otherwise, why should they not Sign their Books with their Names, since they so captiously demand it of others? But to the Matter, of setting *William* against *Penn*, viz.

William

' We hope it may not be too late to militate for Truth, against the dark Suggestions of Papal Superstition (c), to vindicate that of Reformation, (c) *I hope the same against the dark Blasphemies of the Quakers.*

' from the quaintest Stratagems, and most unwearied Endeavours of Romish Emislaries, to put both it and us into their Inquisition. We know they have so far master'd their ancient fierceness, and mask'd their sanguine Looks, with those more modest and familiar, that tho' we need not more Reason than before, yet we need more Skill and Caution, or else we may too fatally experience the force of that vulgar Proverb, *Laugh in thy Face, and cut thy Throat.* They are grown so Complaisant, that none seem more exasperated at Persecution than themselves, whilst the very Fathers of it decrying the fierceness of it; in some Countries, whose Incendaries they were, and still are, and imputing all the Blood of poor Protestants to some unwarrantable civil Score, thereby abusing the Magistrates with their own Conspiracies: Nay, for all their venerable esteem of the Pope's Infallibility, they have not stuck to censure his roaring Bulls, tho' procur'd by their own Means, and all that might express their new tenderness; that many unacquainted with their Practices, are ready to believe them what they say themselves to be, whose Moral is to have two Strings to their Bow, to be Ambodexters, and furnish'd with Meanings to suit the compass of all Occasions (d). I stand amaz'd, how any Man of Sense can be a Papist (e), when the only demonstration of his Religion must be his not understanding it: In those frequent Bulls for Massacres, which can no more be deny'd than light at Noon day; by which People have been stirr'd up, upon the promise of forgiveness of Sins, redemption from Purgatory, and Eternal Salvation, or dreadful Denunciation of Eternal Damnation, to enterprise that work of murdering so many Hundred Thousands of Men, Women, and Children, without any legal Presentment, Trial, or Conviction. But the consideration of these things are out of fashion in England, so that many embrace them upon their present disguise (f), and not in their true sanguinary appearances. To conclude, if we would not receive a Thief until he has repented, let the Papist first recant his voluminous Errors (g): But above all, let us have good Testimony of his hearty Sorrow for that Sea of Blood shed in England, France, Holland, Ireland, Spain, Italy, Savoy, Switzerland, and Germany, of many Hundred Thousands of poor Protestants, that for pure Conscience could not conform to their most exorbitant Practices, as well as new Doctrine impos'd upon them. Such inhumane and Barbarous Inventions and Cruelties, as no Age could ever parallel, and are the only Demonstrations of their wicked Wits that lived in that Age; and that not only upon the Parties themselves, but their poor innocent Babes: For that English Protestants should so far forget these weighty Considerations, as to be gull'd, and cheated out of their Religion, purchased them by their Martyr'd Ancestors, and be perswaded to receive that old Bloody Apostatiz'd Church again, with all her slavish, as well as ridiculous Superstitions, is a Crime so offensive to God, and intollerable to Men, as the Time hastens that the very Stones of the Street will rise up in Judgment against them.

' Query,

(h) No, nor the Quakers neither, as much as they have pleaded for it. See Part I. p. 42, 43.
 (i) A Seasonable Caveat against Popery, &c. p. 3, 14, 30, 31, 35. Printed 1670.

Query, Whether in case they could not be conformed unto, they would allow a Toleration, were they powerful (h)? Query, Whether in case they should say Yea, we ought to believe them? Since it is one of their most sacred Maxims, not to keep Faith with Hereticks, as was seen in the Case of those in the *Alpine Valleys*, *J. Huss*, &c. and in that they have brought so great a Deluge of Blood upon the European World. Query, Whether it be the Interest of the *English Nation* to subject her self to a Papal Yoke, considering the incomparable bloody Massacres of that sort of Men in several Reigns (i).

Penit.

' It happens now (i. e. in K. *James II.* his Reign) that God and *Caesar* are both of a Mind, which perhaps doth not always fall out, at least about the Point in Hand. *Edward* the VIth succeeded, a Prince that promised Vertues, that might more then ballance the Excesses of his Father; yet by Arch Bishop *Cranmer* was compell'd to sign a Warrant to burn poor *Joan of Kent*, a famous Woman, but counted an Enthusiast. Thus even Protestants begun with Blood, and taught the Romanists in succeeding Times, how to deal with them. I hope I may conclude, that the Pœnal Laws have been a make-bate in the great Family of the Kingdom, setting the Father against the Children, and Brethren against Brethren; and for this the Church of *England* have paid a severe Reckoning; if She hope by her Aversion to a general ease, to set up for a Bulwork against Popery; one Year will shew the Trick, and mightily deceive her, and the Opportunity will be lost, and another Bargain driven, I dare assure her, mightily to her disadvantage. Violence and Tyranny are no natural Consequences of Popery, &c (k).

(k) Good Advice to the Church of England, Roman Catholics, and Protestant Dissenters, to abolish the Pœnal Laws and Tests, &c. p. 39, 42. Printed 1687.

(l) A Reply to the Answer of the Man of no Name, &c. p. 22, 23. Printed 1685.

(m) That is the Papiſts.

(n) Read the Caveat first repeated, where then was W. Penn's Wisdom, Manners and Justice.

(o) A Defence of the Duke of Buckingham's Book, p. 12.

(p) But were they not of thy own making William? See hereafter.

(q) And William, didst not thee invite, or sufficiently caution them by thy Caveat before cited?

' And one thing I must say, Roman Catholics have been Loyal in *England* and *Holland*, so that it is not necessarily true. The Gentlemen that tore the King's Declaration of the Indulgence from him, were High Churchmen, and they oppos'd his Political Capacity to his Natural, on purpose to overthrow that Act of Grace. By which distinction the late Civil War was made, so that 1641 overtook 1673, or that return'd to 1641. And who knows not that they were such as hardly knew how to pray, but out of our Liturgy, that attempted to exclude the Presumptive Heir to the Crown, upon the score of Religion (l).

' Now, though this Man would think it imprudent in me, and I, that it is none of my business to vindicate the Persons charged (m) from this Imputation, yet I have so much Justice, as not to condemn Parties by Particulars, and Charity as to be satisfied with their solemn disclaiming of such Practices. For I did never love, that one Man should have the making of another Man's Faith and Confession, especially if he were his Adversary. I must tell him also, I cannot admire his Wisdom, Manners, or Justice, in his Reflections on the Roman Catholics (n), after the assurance so great an One of their Communion hath given him and his Friends of their Security and Protection: For, if they are a People able to ruin the whole Earth, and lay the Foundations of Eternal Mischiefs to Mankind, believe me, *England* is in an ill pickle, and tho' I am but an ill Judge, he has in it put but a scurvy Complement upon the King. Let him but be just, and he will find the Excluders almost every Sunday at their Parish Church; and if three quarters of them were to pray for their Lives, it may be they could better read their Clergy, than say their Prayers without the publick Liturgy, &c. (o).

' But when he has done all he can, they were not Dissenters, under Correction, that in 1680 prosecuted the Roman Catholics, and refus'd them Liberty, but Church of *England* Men, and such of them too, as would not allow to some Protestant Dissenters, for fear that Papiſts should hide themselves under them; and that therefore they must swallow the most severe Tests (p) that could be framed, to shew themselves not Friends to that Communion (i. e. Papiſts) and to tell the truth, and I beseech the Gentleman not to take it amiss, that I say the Dissenters were invited into the share they had in opposition to Popery, by Churchmen (q); Aye, they were for a Comprehension

hension to make the Church of *England* stand broader, the better to receive the Assaults of *Rome* without hazard. I do affirm, the Excluders were Conformists, and are yet Communicants of your Church; and the greatest part of them by Education, and constant Practice too; and that this is a Truth, and no Slander; read the List, and 'tis a Demonstration; Nay, I challenge the Gentleman to name six of all the Excluders, that dissent from the Establish'd Church; nor is this of yesterday, for if we look back, we shall see the most Celebrated of our Church (r) barring the Succession in the Law, 13th and 27th of *Eliz.* And when the Queen pleaded Conscience, in not assenting to a Law, to put our late King's great Grandmother, *Mary Queen of Scots*, to Death; the same Reverend Bishop undertook to remove the scruple. 'Twas the Gentlemen of that Communion that impeach'd the Prerogative in the Declaration of Indulgence, and set the Political Capacity of the King in opposition to his Natural, and to make their business more popular, bestow'd that Comment upon it, of a design in the Court to let in Popery and Arbitrary Government make a brave thing (s).

We have not to do with an insensible Prince, but one that has been touch'd with our Infirmities more than any Body, fit to judge our Cause by the share he once had in it (t).

I come next to shew *William's* New Test, which answers to his Seasonable Caveat against Popery, first recited, as face answers face in a Glass; I shall then examine what *Penn* says to it, and shew how he contradicts him, that so the World may see the Quakers Constancy, which consists, as in this Point, so in a Thousand other things, to wit, in Contradictions.

William's New Test.

One Project for the Good of ENGLAND, &c.

I *A B.* do solemnly, and in good Conscience, in the sight of God and Men, declare, That King *Charles* the Second is lawful King of this Realm, and all the Dominions thereunto belonging; And that neither the Pope, nor See of *Rome*, nor any else by their Authority, have right in any Case to depose the King, or dispose of his Kingdom, or upon any score whatsoever to absolve his Subjects of their Obedience, or to give leave to any of them to Plot, or Conspire the Hurt of the King's Person, his State or People. And that all such Pretences and Powers are false, pernicious, and damnable. And I do further sincerely profess, and in good Conscience, declare, That I do not believe, that the Pope is Christ's Vicar, or *Peter's* lawful Successor; or that He, or the See of *Rome*, jointly or severally, are the Rule of Faith, or Judge of Controversies, or that they can absolve Sins. Nor do I believe there is a Purgatory after Death, or that Saints should be prayed to, or Images in any sense to be worshipped; nor do I believe there is any Transubstantiation in the Lord's Supper (u), or Elements of Bread and Wine, at, or after the Consecration thereof, by any Person whatsoever. But I firmly believe, that the present Communion of the Roman Catholick, is both Superstitious and Idolatrous. And all this I do acknowledge, intend, profess, and declare, without any Equivocation or Reservation, or other Sense than the plain and usual signification of these Words, according to the real intension of the Law-Makers, and the common acceptation of all true Protestants, &c.

And he further adds; 'The abuse of this discrimination should be very Pœnal; For 'tis a great Lye upon a Man's own Conscience, and a Cheat put upon the Government. Your Wisdom (w) can best proportion and direct the Punishment, but it can scarce be too severe, as our Case stands (x).

Thus you have seen *William* upon the Stage, and how well he has acted his part in his Protestant Dress, both in his *Caveat* first recited, and now in this his *Project*. And that so well, that if he had been sincere therein, we must all have concluded him to have been a most true and zealous Protestant (y), but to know whether he was sincere or no, because we do not

(r) Sometimes our Church, sometimes your Church.
(s) *Animadversions on the Apology of the Clamorous Squire*, p. 2, 3, 4, 5.

(t) *A Perswasive to Moderation, submitted to the King, &c.* p. 1. Preface.

(u) We see to serve a Turn; they can call it the Lord's Supper, but writing to their Disciples they call it the Table of Devils, and Cup of Devils.

(w) Speaking to the Parliament.

(x) One Project for the Good of England, &c. by W. Penn. p. 10.
(y) I am sure I and some other Quakers did; for I dispersed his *Caveat*, his England's great Interest, in the choice of a new Parliament about 1670, pretend 1672.

pretend to know Mens Hearts, we must take the best Method we can; and I know none better than this: There is an intimate Friend of his named Penn, who knows him *intus & in cute*, and can best unriddle the Matter to us, as well, touching William's Project, as he has done, touching William's Caveat. Let us consult him, and hear what he saith.

Penn.

'The Test and Pœnal Laws ought to be taken away, because they are unreasonable and unjust. 'Tis highly necessary that they be abrogated: This appears, in that the King desires it, the Papists crave it, and the Interest of the whole Nation requires it. We are all then in Prudence to consent thereto; we have been taught to entertain hard Thoughts of their (i. e. Papists) Religion (2); and as we learned to speak, so we stammer it out, *No Papist, no Popery*: Whence sprung this Aversion? Namely, I am sure, from our apprehension, that Blood and Cruelty attended it. The Roman Catholicks, tho' sure of the King, are willing to concert and accommodate Matters with us, and to deliver us from what we so dreaded, their Persecution, upon the most reasonable and equal Terms, of being freed from the danger of ours (a). I hope our Establish'd Church will be- think her self, and better consider of things, than by her stubborn Adhe- sion to her Laws of Severity and Force, to incline us to love Popery; when we find it gentle and easie to be intreated. The King promis'd to main- tain her, so he doth, and will undoubtedly persevere to do, if she runs not her self into a forfeiture of the Royal Grace. Let her cease to be an- gry, and rebuke her Sons very unmannerly sitting in Judgment upon, and censuring the King's Proceedings. Let her, I say, be wise, and know her Duty and Interest; the Advice is requisite, she being at this Day tampering to draw the Fanaticks into an Association against the King's most gracious Purpose to them, and all his People. It is insinuated, that undue and false returns (b) may be made; but surely there lives not a Man without the Pale of the Church we are talking of, so wicked, as to think the King doth not detest the thought of so base a Practice. He that whispers a thing so greatly below the King, will, for ought I know, sug- gest, that to Morrow his Majesty will return us an House of Commons from *Hounslow Heath* (c). Discourses of this kind may not be heard but in *Bedlam* or *Newgate*; therefore adjourning them thither for a Cure, or Correction, &c. (d)

'If the Consequences that are imagin'd to follow the repeal of the Pœ- nal Statutes and Tests, were indeed so terrible, as they are industriously represented, I should readily fall in with the common Jealousie, and help to augment the number of those that are for their continuance. But when I consider how long our Government was happy without them, how much of Heat and Partiality prevail'd in their Constitution, and how trouble- some their Execution is, and that in our present Circumstances they ap- pear a plain Barrier to our Happiness.—— I own, it may affect our pre- sent Ecclesiastical Policy of the Church of England, but I never took that for Protestancy, &c.

(2) *Yea*, by William. See his Caveat and Project, and Test too. Sic mutantur.

(a) *Viz.* Our Persecuting the Papists.

(b) *Of Parlia- ment Men.*

(c) *O brave Penn! Thou hast quite bas- tled William.*

(d) *Reasons for the repealing of the Test, &c.* P. 33 5, 6, 7, 8.

(e) *The great and popular Objection against the Pœ- nal Laws and Tests, briefly stated and con- sider'd, &c.* p. 311. By Wm. Penn. Printed 1688. Address to Protestants, P. 143.

From hence let us observe *Will. Penn's* Advice, with the change only (e) of the Word Protestant for Quaker, viz. *Let us all have a care of Popery in a Quaker-disguise; for that Popery is like to do us most injury that is least suspected* (*). Here is Testimony against Testimony, *William* against *Penn*, you may be- lieve which you will, or both, or either, or neither, as you please; if you believe *William*, he will persuade you that he is a thorow-pac'd Protestant; but if you believe *Penn*, he is a rank Papist, or at least a great Friend, a Favourer, and a stout Champion for Popery; but which soever of the twain you give credit to, do but lay their Sentiments together, and you will find a plain Inconsistency, and a manifest Self-contradiction, which is one Rea- son why I thus set them in their true Light, and proper Drefs, as well as to shew the Quakers what an Advocate they have at Court, and what a ne- cessity there is for others to watch him there and to guard against his Je- suitical Designs:

I have

I have his three printed Letters, Anno 1687. his half Sheet, call'd *England's Great Interest*, about the choice of this New Parliament. The latter against the Papal Interest, the former for it, and for the repealing the Penal Laws and Tests, and the severity of them, whilst none more severe than that of his own framing. But here is enough to shew, that in the Reign of K. Charles II. he wore a Protestant Mask, and that in K. James II. his Reign, he threw it off, and walk'd up and down bare-fac'd: And that I have good Grounds for what I say, I shall give another Reason for Confirmation; I remember that Anno 1700, whilst I was writing a Paper, call'd *A Winding Sheet for Ann Docwra, &c.* a Clergy Man brought me a Relation of William Penn's holding Correspondence with the Jesuits at Rome, which he took in writing from Mr. Battle, who gave him leave to print it, to inform the Nation and the Quakers; and asked me if I would print it? I told him Yea; which I did 7 Years since, and Mr. Cockson has reprinted it in one of his Books; and all this while Will. Penn, who us'd formerly to boast of their quick Defences (f), to this Day never reply'd. So that we may take it for granted, that every Word thereof is true, and which confirms all that has been suspected for many Years, the Account as I receiv'd it from the said Clergy-Man, and as I printed it in my Book (g), viz.

All three in one Year: P. was vigorous.

(f) Judas and the Jews, &c. p. 55.

(g) Will Penn, the pretended Quaker discover'd, to hold Correspondence with the Jesuits at Rome. To which is added a Winding-Sheet for Ann Docwra. By Fran. Bugg. Printed 1700.

On the 2d of July, 1700. having occasion to be in Company with Mr. Battle, Sub-Dean of the Royal Chappel at Whitehall, Westminster; I inquired of him the Truth of the Story of that, that I had heard from others, that he should report of William Penn; who freely told me as followeth, viz.

That he being at Rome in the Year 1677: having gone thither from England, Tutor to Mr. Hales; and having staid there for some time, had one Father James, a Scotch Jesuit at Rome, to teach Mr. Hales Italian, which was all the occasion he had with him. And as he was making ready with his Pupil Mr. Hales, to return for England; and supposing he might have some occasion to send to Rome for some Strings, for Musical Instruments; he ask'd Father James, how he might send a Letter to him, that might come to Rome safe to his Hands? Who answer'd, That if he would put his Letter into Mr. Penn's Packet, it would come safe to him; for said Father James, Mr. Penn's Packet comes frequently from London to Rome. What! said Mr. Battle, William Penn the Quaker? The very same, said Father James.

This Story the Quakers report thus, as I heard it from one of themselves, and which I then told Mr. Battle, viz. That after William Penn had heard that Mr. Battle had so reported of him at Hertford, he went thither to call him to an Account for it; and that at meeting with him, Mr. Battle did own his mistake; having better recollected his Memory, and that it was not Mr. Penn, but one Mr. Pennyton a Glover, who was no Quaker, who frequently used to send Gloves to Rome: To which Mr. Battle reply'd, saying, I also heard that the Quakers did so report, but it is utterly false, I said no such thing, there is no mistake in the Name, it was no Mr. Pennyton a Glover, but Mr. Penn, that is, William Penn the Quaker, as Father James told me. Mr. Battle also told me, That after he had reported this at Hertford, Henry Stout a Quaker, living at Hertford, came to him, and said, Neighbour Battle, thou hast done thy self a great dis-kindness, by reporting this Story of William Penn; and to be plain with thee, I do not believe it. Mr. Battle answer'd him, saying, Tell Mr. Penn, if he will come to me, I will treat him as a Gentleman, but I will tell him to his Face, that what I reported of him is true; that is, That Father James, a Jesuit at Rome, told me, that if I put my Letter into Mr. Penn's Packet, it would come safe to my Hand, for he sent a Packet frequently from London to Rome.

The same Day above-mention'd, Mr. Battle told me, that Mr. Hockley, Goalier at Hertford, lately deceas'd, told him, and divers other Persons at Hertford, that Father Gifford (then Prisoner at Hertford, who was taken up at the Revolution, being by K. James II. design'd to be made President of

of St. Magdalen Colledge in Oxford) told him, the said *Hockly*, that he had heard Father Penn say Mass several times. What Father Penn, said *Hockly*? *William Penn* the Quaker? Yes, said Mr. Gifford, *William Penn* the Quaker. And this Mr. *Hockly* has told to divers Persons of good Repute at Hertford, who if ask'd, will affirm it. This Mr. *Battle* allow'd me to put in print, to inform the Nation and the Quakers.

Now can any rational Man believe, that if *William Penn* were not the Person suspected, by all these several Circumstances, that he would lie still under these Reports, and not in seven Years time write one Word to clear himself: No, no, it is not in the Power of any Man that knew him, and his dexterity in writing, to believe it. And this I can further add upon my own Knowledge, that when I lodg'd in Channel-Row, Westminster, about the Year 1699, as I remember, I sometimes went to a Coffee-House in Pallace-Yard, and upon a time a Gentleman took knowledge of me, from a Book I had left there, and we had some Discourse particularly about *William Penn*, and he did affirm to me, that he was a Papist, and that he had seen him at Mass several times in the Reign of King James II. And moreover, he told me, that he did believe it possible to make it appear that he was in Priests Orders; I told him, that if he could get me an Authentick Copy of his Orders, that I would give him 5*l.* and if all the Interest I could make would do it, I would promise him 20*l.* more. He (as he afterwards told me) did endeavour, but could not affect it; still assuring me that he was a Papist, and that he had several times seen him at Mass.

Nay farther, altho' I do think that the poor misled Quakers do not believe him to be a Papist; no, nor would they believe him to be a Papist, tho' an Angel should declare it to them; yet if *George Whitehead*, &c. did not know he is a Papist, that they would not write one Word in 7 Years time for his Vindication, (tho' indeed it may be they would not sign what they write and then indeed it would be next to nothing;) I say, considering how frequently they'll vindicate one another, right or wrong; no, I say it is not in the Power of any one that knows the Quakers, to believe but they would say something, tho' only to amuse.

Dissent. Thus far you have fully discover'd both *W.* and *P.* and now you have united them both together, and I find Popery centres in the Name *William Penn*; but have you not one single Proof, that *William* contradicts Penn, as to their Religious Principles? If you have, pray let us have it.

Churchm. Yes, in Five Hundred Instances, if I would go about it, Particularly his saying, *We cannot approve of those who are angry for God, passionate for Christ, that call Names for Religion; for (saith he) they may tell us they are Christians, if they will, but no Body would know them to be such by their Fruits. To be sure they are no Christians of Christs making (h).* But then do but read the last Section, what Names the Quakers give; and of all Men living, you would not take the Quakers to be Christians? But however, I will give you one Instance for all; You know their Primitive Principle, upon which they first set up, was their Light within, to which they directed their Profelytes, as their best and surest Guide to Heaven, and Happiness: Telling them it was sufficient of it self to bring them thither without the help of any thing else. But in process of time, when they multiply'd, and to keep their Society in in some order, then their Light within must lay down its Commission, and the Holy Scriptures too must be discarded, as Death, Dust, Serpent's Meat, Beastly Ware, an Idol, &c. and Liberty of Conscience, for which they had been so long struggling, must no longer be allow'd to any but themselves. To illustrate this, I shall first set down what *William* says, and next what *Penn* says. To begin with the first.

William

No command in Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conscience, otherwise Men should be engaged without, if not against Conviction; a thing unreasonable in a Man, so that Conviction can only oblige to Obedience, and when any Man

(h) *Addresses to Protestants*, &c. p. 242. See also the Introduction, p. 261, 262, 263. A confutation of *W. Penn.*

Man is convinced, that what was commanded another is required of him, then, and not till then, he is rightly authoriz'd to perform it (i). Again.

All Societies are to govern themselves, according to their Institution, and first Principles of Union. Where there is Violence upon this part, Tyranny, and not Order is introduc'd. Now since Perswasion and Conviction began all true Christian Societies, all Christian Societies must uphold themselves upon the same free bottom, or they turn Anti-christian (k).

It is base Coin that wants Imposition to make it current, but true Metal passes for its own intrinsic value; O miserable Imposition, and the mischief of it! What Censuring, Sentencing, Recording, Judging, yea, what Superstition, Formality, Idolatry and Hypocrisie hath it begotten? And what Animosities, Heart-burnings, Persecution, and Blood-shed hath it been the Cause of? Which had People been left to their Christian freedom, had never been (l). Again,

To admire what Men do not know, and to make it a Principle not to enquire, is the last mark of Folly in the Believers, and of Imposture in the Imposers. To be short, a Christian implies a Man, and a Man implies Conscience and Understanding; but he that hath no Conscience, nor Understanding (as he hath not, who hath delivered them up to the Will of another Man) is no Man, and therefore no Christian: Upon this Principle Men must be made Fools, in order to believe; shall Folly, which is the Shame, if not the Curse of Man, be the Perfection of a Christian (m).

That our Friends require any Man to practise what they are not convinced of, I utterly renounce in their Names, and that as an infamous Slander (n).

Have Patience, and you will hear Penn as stoutly throw down that which William has been struggling for and raising, as a Man can possibly do; but if William and Penn be both one Man, then you may easily perceive, that at the same time they are pleading for Liberty of Conscience, and for the Guidance of the Spirit, that the Design thereof is only to throw down the Government of the Establish'd Church, that they thereby may raise their own Schism; take which handle you please, but hear Penn first.

Penn.

It is a dangerous Principle, and pernicious to true Religion, and which is worse, it is the Root of Ranterism, to assert, That nothing is a Duty incumbent upon thee, but what thou art persuaded is thy Duty (o): And this I affirm from the Understanding I have received of God; not only that the Enemy is at work, to scatter the Minds of Friends, by that loose Plea, *What hast thou to do with me? Leave me to my Freedom, and to the Grace of God in my self.* But this Proposition, as now alledg'd, is a deviation from, and perversion of the ancient Principle of Truth: For this is the plain Consequence of this Plea, if any one shall say I see no evil in paying Tythes to Hireling Priests, in that they are not claimed by Divine Right, but by the Civil Laws of the Land. I see no evil in marrying by the Priests, for he is but a Witness. I see no evil in declining a publick Testimony in suffering Times, or hiding in times of Persecution; for I have Christ and Paul's Example. I see no evil in respecting the Persons of Men, for whatever others do, I intend only a sincere notice that I take of those I know, and have a good esteem for. Lastly, I see no evil in keeping my Shop shut upon the World's Holy-days, Fast-days, &c. for I would not willingly give any Offence to my Neighbours: And since your Testimony is against Imposition, and for leaving every one to the Measure of Light within; I may be as good a Friend as any of you, according to my Measure, and now here is Measure set up against Measure, which is Confusion it self, who under pretence of crying down Man, Forms and Prescriptions, are crying down the Heavenly Man Christ Jesus, [i. e. our Light within] his blessed Order and Government, which he hath brought forth by his own Revelation and Power, through his faithful Witnesses. [Concerning Men and Womens distinct Meetings, set up by Fox, as Penn explains it, p. 13.] Wherefore I warn

' all that they have a care, how they give way to the Outcry of some, ' falsely intitled Liberty of Conscience against Imposition, &c. Nor is it ' the least evil this Spirit of Strife is guilty of, that useth the Words Li- ' berty of Conscience and Imposition, in the same manner, as our suffer- ' ing Friends have been always accustomed to intend them against the per- ' secuting Priests and Powers of the Earth (p).

(p) P. 11, 12, 13. *Id.* viz. The State of Liberty Spiritual, &c.

Now do but lay these Quotations together, and weigh them in an equal Ballance, and then tell me whether you can find any consistency or agreement between William and Penn. And that if they be both one, then next tell me where is their Constancy as they pretend, when there is nothing but Self-contradiction; only thus much is hereby farther shewn, that their Doctrine is founded upon Disobedience to Magistrates, as commanded in the Holy Scriptures (q); Therefore it is the Truth of God, as taught by the Quakers. Which may caution us, as W. Penn says, touching the Protestants; Let us have a care of Popery in a Quaker-disguise, for that Popery is like to do us most Injury that is least suspected (r). And so I end this Section.

(q) Rom. 13. 1, 2, 3, 4, 5. Tit. 3. 1. 1 Pet. 2. 13. (r) Address to Protestants, &c. p. 143.

SECT. XIX.

Shews the Quakers vain pretence to Fasting, and their bold Challenges, of others thereunto, and their high Presumption touching the same; the like whereof no Age can parallel. With their Commendation of the Ranters.

I shall begin with Richard Farnsworth's Letter to Mr. Thomas Moor, Jun. bearing Date May 1655. (a) viz. Moved of the Lord to write this to the chiefest of those People call'd Manifestarians, in and about Boston and Lynn; that if they will grant this, hereafter laid down, we will try our God these ways, as the Servant of the Lord try'd Baal's Prophets.

(a) An Antidote against the spreading Infections of the Spirit of Anti-christ, &c. P. 9, 10.

First, That the chiefest of you grant to go abroad with me, where I shall be led, to preach two Weeks together.

Secondly, That you and I eat no Food, nor drink either Beer, Ale, or Wine, except a little Spring-Water; and that neither you nor I look upon any Book all that time.

Thirdly, That for two Weeks time we have Meetings every Day, or every other Day, the first Week, amongst those call'd Manifestarians; and I be permitted among them to speak the Word of the Lord; and each other Day he that joins with me herein, to speak also; And he shall be permitted, if he dare say and by the Spirit of Truth affirm, that he hath any thing to speak immediately from the Mouth of the Lord (b), he shall be permitted to speak one Day, as I do another, or part of each; one Week among the Manifestarians, [but Mr. Moor says, he knew of none that went by that Name: This then is cunning all over] and no outward help, neither Meat, Drink, nor Book; and another Week among those call'd Quakers.

Lastly, That for the two Weeks time, he part not from me Day nor Night; that he receive no more outward help than I do.

And this way of trial I have freely from the Lord expressed (c); and then it must be acknowledg'd after all this, that the only true God upholds by his Power in my: Oread those things, by all that knows him: And I dare trust him, and do in Obedience to the Lord, upon this, Profer and Challenge any Manifestarian, or the highest Notionary Priest, or other Priest, or Baptist, Dipper or Sprinkler with outward Water, in Lincolnshire, or in any part of England. And if the said Manifestarians, &c. refuse to do according to this, which is written from the Spirit of the Lord (d), let them cease their vain Contentions. And [Tho. Moor] come thou down, that in thy Brain Knowledge art exalted, and sit in the Dust, and submit to that of God in thy Conscience; [meaning the Light within] I command and charge thee, in the presence of the Lord, as thou wilt answer it before him, lest for thy Disobedience and Rebellion the Lord meet thee (as a Bear bereaved of her Whelps) and tear thee to pieces, and none be able to deliver thee out of his Hands (e).

(b) Mark the Subtlety of this Man: he knew that Mr. Moor did not so much as pretend to Immediate Inspiration. (c) Dreadful Presumption, if not Blasphemy. (d) Behold this Blasphemous, because he would not answer an unwarrantable Challenge!

And

And this way will be contrary to the World, for the World never did so, neither can the Worlds Nature endure it now; then it will be Miraculous, and so a Miracle, &c.

The latter end of the
3d Month, 1655.

Written from the Spirit of the Lord, and
Witnessed with my Hand, who am known
to the World by the Name of

Richard Farnsworth.

This was the earliest Challenge to Fasting I have met with, tho' Presumptuous and Blasphemous enough, and was (we may see) design'd for a Miracle. I read indeed in Anno 1653. that George Fox pretended to Fast about ten Days, viz. About this time I was in a Fast about ten Days, my Spirit being greatly exercised: For James Milner and Richard Myer who went into Imaginations, and a Company follow'd them. This James Milner, and some of his Company had true Openings at the first, but getting up into Pride they run out from Truth, &c. (f)

Now let us a little observe what the running out was, and that the Lancaster Petitioners inform us in the Quakers Book (g), as they have printed it, viz. James Milner, a Follower of George Fox, professeth himself to be God, and Christ, and gives out Prophecies; First, That the Day of Judgment shall be the 15th Day of November, 1655 next. Secondly, That there shall never Judge sit at Lancaster again. Thirdly, That he must e'er long shake the Foundations of the great Synagogue, meaning the Parliament. Thus was his going out; but in p. 9. ib. George Fox thus excuseth him; And as for James Milner, though his Mind did run out from his Condition, and from minding that Light of God, which is in him, whereby the World takes occasion to speak against the Truth (h), and many Friends [but not George, for he was equally guilty] stumble at it: Yet there is a pure Seed in him. William Penn tells us, if we will believe him, that the Quakers hold the same Doctrine for Substance, which the Church of England believe, and yet I could never read in any Quaker Book, that they own that the Church, or any Member of it hath such a pure Seed. For (says he) setting aside some School-Terms, we hold the same for Substance of those Doctrines believed by the Church of England, as to God, Christ, Scripture, Repentance, &c. For we differ least where we are thought to differ most. O kind William! And yet George Fox, whom thou tellest us (i) exceeds all; he can thus excuse such a Blasphemer as this Milner, that professed himself to be God and Christ. What though he runn'd out a little, and was a little extravagant with his Tongue, yet there was, notwithstanding that, a pure Seed in him. Again, thus said George Fox to the Ranters, The Word of the Lord God to you, which are call'd Ranters; you had a pure conviction, I witness, which did convince you——You never came into the Sons Doctrine, had a conviction under the Law; then start up to be as Gods, and never came through the Prophets, nor Moses House, nor Christ, &c. (k) Again, Richard Farnsworth to the Ranters thus; Ye did run well, but you have lost the right way, and are Faithless Returned into the Paths of Darkness again.——Who have betray'd the Light of God in you, and the Unity with it.——I know many of you were once tender and simple-hearted, and did make Conscience of your ways, and were zealous for the Truth, and did practice what was made known in some measure.——On the first Day of the 7th Month we met with one Wilkinson, and he said he was born of God, and could not commit Sin, &c. (l)

Observe, Reader, what Affinity there is between the Ranters and the Quakers, before the Ranters started up to be God and Christ, when alas! the poor Quakers thought it enough to be equal with God (m). 1st, They (i.e. Ranters) had a pure Convincement, that Fox pass'd his Word for, viz. he witnesses it. 2dly, Only they did not go through the Prophets, Moses, and Christ, as the Quakers dream they have, and left all behind them (n). 3dly, Farnsworth testifies, that they did run well, only they left the Quakers, and thereby lost the right way, and so betray'd the Light within. 4thly, He witnesseth, that the Ranters were once tender, simple-hearted, made Conscience of their ways, were zealous for Truth, yea, they practis'd what was made manifest. All these are high Commendations, whilst in all their ancient Books not a Word of such Commendations of the Church of England,

(f) See his

Journal,

p. 103.

(g) Saul's Er-

rand to Da-

vid, &c.

p. 2, 9.

(h) Yea, that

naughty

People pub-

lish'd this

Blasphemy;

that's the

worst on't, for

he continu'd a

Quaker still and

a pure Seed

was in him.

(i) In the Pre-

face to his

Journal.

(k) A Word

from the Lord

unto all the

Faithless Ge-

neration, &c.

p. 13. Prin-

ted 1654.

(l) A right

Quaker. See

The Ranters

Principles and

Deceits disco-

ver'd, &c.

p. 1, 2, 19.

(m) Saul's Er-

rand, &c. p. 7.

(n) To all that

want Peace

with God, &c.

by Humphry

Smith, p. 4,

6, 12. Prin-

ted 1660.

but

(o) See Sect. XIV.

(p) *An exact Picture of G. Fox, &c.* See Part II. p. 98, 99.

(q) *An answer to a Paper which came from the Papists in Holland.* Printed 1658.

but wholly the contrary (o). Moreover, Wilkinson was such a right Quaker, that he said he was born of God, and could not commit Sin (p). But leaving this digression. I proceed to the Quakers Fasting, and challenging to Fast.

The next Book, with a challenge to Fasting which I meet with, is one of G. Fox's (q), where on the Title Page, Fox thus warily, and with great caution and reservedness, challenges the Papists to Fast, if yet I may call it a plain Challenge, but take his own double doubtful and two-fac'd Challenge, viz. *If any Papist in England, or Jesuit, Pope, or Cardinal, elsewhere, will go forth three or four Weeks with a Quaker, with Bread and Water, and have no more of that than a Quaker hath; for you Papists have said that the Quakers deny Fasting: So if you dare try this Matter, then some of your side shall watch the Quaker, and some of the Quakers side shall watch you, and so we will try if your Bellies be not your God,*

George Fox.

Not that George Fox offers himself to go with the Papists three or four Weeks with Bread and Water; no, hold there, he lov'd good Wine and Brandy too well, with other good Chear; so that many a time I have marvel'd at his fatness, not a Man I am sure so fat in all our Town. Well, but to proceed to p. 3. *lb.* there I meet with a notable Challenge to Fasting, but whether it proceeded from the masculine or feminine Gender, I cannot be positive; For tho' the Book is sign'd by George Fox on the Title Page, yet in p. 3. in the middle of the Challenge there is this saying, *I who am a Woman, the writer of this Book, fasted Twenty Two Days.* But I suppose it was his Helen or Margaret, his Amanuensis, of which I have been large (r). And so whether the Male or Female wrote the Challenge, it matters not much, wrote it was, and the Quakers will not deny one Word of Fox's Books, and that's enough for my purpose. And altho' this recited Challenge seems rather a Query than a Challenge, it is so cautiously worded; yet I grant it doth imply a Challenge, and a presumptuous one too, which is rather a tempting of God, than an act of Humiliation, tending to Mortification. Now let us see the occasion the Papists gave them, and their further answer to them, with a renewed Challenge, viz.

Papist. *The Quakers make poor Men believe, that they are sent of God, whereof they can prove no Certainty, their meer Say-so is a poor Proof, for all Sects can say so; therefore, do you not yet see (says the Papist to the Quakers) that you are founded upon a loose Foundation. Do you not despise Fasting, &c. (*)?*

(*) *An Answer to a Paper which came from the Papists in Holland, &c.* p. 46.

Quaker, *The Quakers do see that they are founded upon that which cannot be shaken — We are the Sons of God, and are of God, this we know, and Heirs of Salvation, Elect before the foundation of the World was, and hath a Witness in every Man's Conscience (that's a Lye I am sure) upon the Earth, and in it are we Quakers made manifest, and is, and shall be in yours, and all Men upon the Earth (what that you are grand Deceivers?) For p. 23. they that be in the Spirit was look'd upon as Turners of the World up-side down, as the Elect call'd Quakers are now. For we are come to the Apostle's Doctrine and Power, and we cannot but visit Christ in Prison, who hath been slain from the foundations of the World; on the top of it we are come, and before the foundations of the World was, were we elected, and a top of it reigns, and Christ the Truth reigns now a top of all your Deceit. Again, p. 3. Christ's Fastings that he speaks of, and the Fastings in the Acts the Apostles speak of, the Quakers owns.*

Mark, they look upon themselves as Quakers, the Elect People of God, as in their Book (†), that they reign a top of all, &c. And now we shall see their proud boasting Answer to the last part of the Papists Charge, *Do ye not despise Fasting; viz. for we shew forth the Fastings as the Ministers of God did, and as the Apostles did; for many of us have fasted thirty Days, twenty Days, fifteen Days, ten Days, seven Days together; I which am a Woman, the Writer of this, fasted twenty two Days, which never none of the Papists fasted forty Days, or thirty Days, or twenty two Days together. I will challenge all the Papists upon Earth, let them come out, and go thirty Days together, without either Bread or Water, or fourteen Days, or twenty Days, or let them come out, and let them go thirty Days together with nothing but Bread and Water, and try and see if his Belly be not his God; and the Quakers is known that they never had more*

Strength

(†) *Some Principles of the Elect People of God, in scorn call'd Quakers.* Printed 1671.

Strength, than when they have fasted two and twenty, and thirty Days together : Therefore you are Lyars who say the Quakers deny Fasting. — And who witness the Bridegroom need not fast, and this many witness (s).

Here you have their own Words verbatim; from whence observe,

1. First, The Tautology and Nonsense of this Scribe, whether George or Margaret, that Matters not, or whether either or neither; George owns it, and signs it with his own Hand, and thereby intitles himself to it, as Author adoptive at least; nay, the Quakers own it, by owning him, and reprinting his Books, Epistles, &c. Now see whether their Perfection doth not consist in Lying, and their Infallibility in Nonsense. (s) An Answer to a Paper which came from the Papists in Holland, by George Fox, p. 3. Printed 1658.

2. Secondly, Whereas they hereby pretend to own Fasting, I do solemnly affirm, that I never knew any Day, or Time appointed by the Quakers to that solemn Act of Mortification, nor have I read one Book of theirs that recommends the practise thereof, neither when I was a Quaker, nor since: And notwithstanding this their boasting of Fasting twenty and thirty Days together; yet they tell you, that they that have the Bridegroom need not to fast; and they profess they have the Bridegroom, they Witness it. But

3. Thirdly, If their telling us that their Fasting twenty and thirty Days together, renders them not Liars sufficient, they add, that they were never stronger than when they fasted two and twenty and thirty Days together; which if so, must be a Miracle indeed, which put altogether, makes a compleat Figure of Quakerism drawn to the Life, viz. of Nonsense, boasting of what never was, Lying, and Dissembling with God and Man, and at last wash'd over with the Paint of Hypocrisy and Presumption.

The next Book of the Quakers, touching Fasting, put forth by George Whitehead, William Lickford, and Stephen Smith, Dedicated to the Friends of Truth, in Surrey, Suffex, and Hampshire &c. I find p. 35. a Proclamation concerning Fasting, which contains 43 Pages; in all which I find not one Exhortation to a Fast, or to Fasting, neither Day, Time, nor Place, nor how long, nor whether from all, or any kind of Food; no, not so much as any Humiliation, or Confession of Sins, or so much as Lord have mercy upon us, &c. And upon these and the like Considerations, I concluded this Proclamation to be sent from the High Court of Leviathan, who is King over all the Children of Pride (u), or from the Bottomless Pit (w), where the Angel thereof reigns, whose Name in the Hebrew Tongue is Abaddon, but in the Greek Apollyon, viz. the Devil and Satan. And so I dismiss this Proclamation, and reject its Power and Authority, tho' accounted by George Whitehead of greater Authority than the Bible. (t) Intituled The true Light discover'd to all who desire to walk in the Day, &c. p. 35. Printed 1679. (u) Job 41. 34. read the whole Chapter. (w) Rev. 9. 1. 2, 3, 4, 6, 8, 10, 11.

The next Book containing the Quakers challenges to Fasting that I shall now mention, is that of their Prophet Solomon Eccles (x); take a brief of it, viz. I do challenge any of the Teachers of the Baptists, Independants, Presbyters, Papists, Jesuits, High Priests, or Low Priests; for these are all blind Guides, and their Profession is rotten, their Church is Babylon, their Faith is unsound, and their Doctrine is false for ever, and I will maintain it by these two Weapons, viz. To fast seven Days and seven Nights, and not to eat, nor to drink. And the next Weapon is, to awake seven Days and seven Nights, and not to sleep until they be faithfully performed before the Lord: And the God that answereth by Fire shall be the true God. And he that the Lord shall carry through this fiery Trial shall be accounted a worshipper of the true God, and shall give him the Glory and Honour, and acknowledge his Power, who is worthy alone, who is over all God blessed for ever. But he that tires by the way, shall be accounted a Member of a false Church, and an Heretick, whose God is his Belly, whose Glory is in his Shame, whose End is Destruction. (x) The Quakers Challenge at two several Weapons. Printed 1668.

Come Papist, &c. will you maintain that your Church is the true Church, which is establish'd by Blood? Answer the Quaker. Come Protestants, who are call'd by the Name of Presbyters, Independants, Baptists, Fifth Monarchy Men, Seventh Day Sabbath Men, and Family of Love (y), the Quaker denies you all, and is come to try you, not by the Tongue, which is your Glory, but by the Belly, for that is your chief God, for of a truth you all are (y) All but Ranters are challeng'd. Oh! they have a pure Seed in them.

Shut out of the Saint's Society,
And your Book, The Practice of Piety.

M

Come

Come Papists and Protestants, Gog and Magog, will you be daunted by a Quaker? Stand up Presbyters with your Hypocritical Fastings, who fast for Strife and Debate, who for matter of Persecution, there's none exceed you, you had need be ranked next the Papists, for who so cruel as you against the Truth? Come, go with me these fourteen Days Journey; and after this two times seven is over, we will have three times seven more. I never knew the Quakers conquer'd [See Sect. VII.] yet, by all your cruel Weapons; therefore if ever you conquer the Quakers, it must be by fasting and watching (a).

(a) But now the Quakers are conquer'd.

(*) But now they sink a-way most cowardly.

Come, Thomas Vincent, I have a mind to challenge thee, and thou shalt see I will not sink away *; but if thou dost not answer, if either Papist or Protestant, Jesuits or Priests, are willing to answer this Duel, let them name their Day and Time, and for what God, and for what People, and I will answer you, or whom you can produce, in the behalf of the People call'd Quakers, who are in the Truth, and none but they; they are the People of God, and none else, the Light within is their true Principle, and theirs none else.

(†) But now Quakerism is slain with his own Weapon, he is daunted, he sinks, he's conquer'd, and put to flight, thanks be to God.

Come Jeremiah Ives, John Lucas, Robert Porter, and John Brown, I challenge you, as Elias did the false Prophets: And thou John Brown, Baptist Teacher. Thou Blasphemers, come and answer this Duel (†); Stand up you sleepy Professors, and maintain your Assertions. Come, Jeremiah, I must not pass thee by, for I testify thy Faith is false, and so is thy Doctrine, and thy Profession is rotten, and thy God is thy Belly, and thy Faith is the Faith of Devils, &c.

Stand up old Thomas Lamb, come old Thomas and young Thomas, and help your Brethren, Jeremiah Ives, Matthew Cassin, and William Burnet; for the Quaker denies your Church, and is come to the true Church, the Pillar and Ground of Truth.

Come forth you Jesuits and Papists, Monks and Fryars, Star-gazers, Monthly Pronosticators and Astrologers, and all the Devil's Conjurers; will you not find a Man to answer the Quakers? If you find a Man, let him be known who he is, and for what God, and for what People; and let him send one to me to see me perform my Challenge, and I shall send one to him, to see him perform his part, or we will be shut up together in one Room. And John Wiggan the Blasphemer, saith in his Book, That Christ that lighteth every Man that comes into the World, is an Idol (*).

(*) A grand Lye, as I shall shew afterwards, tho' he truly call'd the Quakers Light within an Idol.

Stand up Muggleton the Sorcerer, whose Mouth is full of Curses, Lyes, and Blasphemies, who calls thy last Book, A Looking glass for George Fox; whose Name thou art not worthy to take into thy Mouth; who is a Prophet indeed, and hath been faithful in the Lord's business from the beginning. It was said of Christ, That he was in the World, and the World was made by him, and the World knew him not: So it may be said of this true Prophet, [George Fox] whom John said he was not. But thou shalt feel this Prophet one Day as heavy as a Millstone upon thee: And altho' the World knows him not, yet he is known. The Quakers Christ within them is the Corner-Stone, and will shake thy Foundation, and all Men's Foundations (†).

(†) This is right Quakerism. See Part I. p. 4.

Come forth Robert Porter, thou should'st answer this Duel, for thou hast opened the Mouth of God's Enemies against his Truth and People: But is not thy God thy Belly, as the rest of thy lying Brethrens? Come forth, it is but fourteen Days; and if I fall by the way, thou may'st then say, The Lord never sent me. Stand up all the Armies of the Beast, Papist, Jesuits, Presbyters, Baptists, and all the False Prophets in the Nation.

Come Gloucester Professors, to whom I writ a Challenge once, but none will answer me. Come William Sheperd the Lawyer, and Thomas Marriot; come William Jorden the Presbyter, who said thou would'st fast with me thirty nine Days, and I could never get thee to fast one.

(*) That's a presumptuous Lye; I have known many thrive every way, that have both wrote and spake against the Quakers.

Never did any thrive that spake against the Quakers (*). The Quakers Challenge at two several Weapons, viz. Fasting and Watching. Writ the 17th of 9th Month, 1668. by Solomon Eccles.

I come next to the Answer to this Challenge by Mr. John Pennymann, a very worthy Gentleman, since deceas'd; who beholding the Pride, Arrogance, and Self-exaltation of this Luciferian Spirit, by which the Quakers exalted themselves above all Mankind, was stirr'd up to come forth in the name of the God of Abraham, Isaac, and Jacob, to meet this Goliath

Goliath of Gath, and to answer his proud and imperious Challenge. And which is more remarkable, this *Solomon Eccles* flagg'd, and durst not venture: But take his own Words in his printed Paper, bearing date February, 1680. viz.

The QUAKERS Challenge answer'd by a Stripling of the Lamb's Army.

Whereas one of the Quakers Champions, and great Goliath's, did in a high vaunting manner, and in a vain Luciferian boast, nominate and appoint two several Weapons, (as he call'd them) whereby he would try or prove their God, [viz. their Light within] to be the true and living God, and that all other Sects, or sorts of People, serve only the God of this World, or their Lusts and Bellies, instead of the only true God. Now the Weapons he nam'd are these, viz. To fast from all manner of Food, and to abstain from all manner of Sleep, [Seven Days and Seven Nights together.] For answer unto which, I am made to declare, (and that in the fear and dread of the Eternal, Everliving, Everlasting Lord God of Hosts, Creator of me, and all Mankind) That I am the Person whom the Lord, even my God, hath chosen, and call'd out, to bear Witness for his great and glorious Name, (which this proud and vain boaster, with *George Fox*, and other of their Adherents, have so greatly dishonour'd and blasphem'd) and to receive and accept the said Challenge: And I am ready when ever the said *Solomon Eccles*, (the Author of the said Challenge) or any other of his Brethren for him, will appoint a time, and place convenient, and fit for the same.

Given under my Mand, and publish'd on the behalf of the God of *Abraham, Isaac, and Jacob*; yea, in the Name, Wisdom, Power, and Authority of the God of *Daniel, Shadrach, Meshach, and Abednego*; and of the Patriarchs, Prophets, and Apostles, and of all the Holy Men and Women at this Day, am I made to have this printed, and divulged, this Month call'd *February*, 1682, in the Year of *Sion's Deliverance*, and the Saints Jubilee of Rest; from all and all manner of Yoaks and Bondages whatsoever. *This is a faithful and true saying, he that can receive it, let him,*

John Penryman,

But now came the Pinch, the Quakers Challenge was given out, and printed and publish'd, that their Light within (as in many of their Books is set forth) was the true God: And this their Challenge was accepted on the behalf of the God of all the Christians, the God of *Abraham, Isaac, and Jacob*, yea, the God of the Patriarchs, Prophets, Apostles, and of all the Holy Men and Women, in all the Christian Churches at this Day. Now I say came the Pinch, whether their Light within was the true God, or an Idol? Or whether the God of *Abraham*, &c. who none of them from the beginning of the World ever turn'd People to believe in, and to worship, a Light within: And no doubt but great Consultations were had at the Quakers Second-day Meeting, and great inquiry made of all their Prophets, being 400 in number; but when it came too, remembering how *Dagon* fell before the Ark; and how the Design of *Nebuchadnezzar* was by a miraculous Hand baffled, and the Lyons Mouths stop'd, and *Bel* and the *Dragon* confounded. They did not dare to put in to the Trial, but drew back; and thereby became a conquer'd People by this Stripling, whom I believe God rais'd up to encounter this Goliath, *Solomon Eccles*, and thereby wrested his Weapons out of his Hand, conquer'd him, and the whole Host of the Uncircumcised *Philistines*, put an end to the Duel, liv'd and dy'd in a good old Age, and I believe his Soul is at rest; and his Works will follow him, who was constant in his Testimony against the Quakers Errors to the last; and his printed Writings, though small, yet very much to the purpose; and very useful he has been to me and others, and this I am not ashamed, or afraid to own before all the World. And to which I subscribe my Name,

Francis Bugg.

I think

I think it proper in this place to shew, that this bold and impudent Challenger, *Solomon Eccles*, was not only a preaching Quaker, a Traveller with *George Fox* (as well as an Extoller of him, as above) into *America*; but he was the Man that burnt his Fiddles on *Tower-Hill*; he was the Man that went with a Pan of Coals into *Bartholomew Fair*, and into Churches, disturbing the Ministers, thereby following the Example of *Fox* their Founder (a), sometimes getting into the Pulpit, and sometimes sitting on the Communion-Table mending an old Doublet, in contempt of our Holy Religion, and the Institutions of Christ, as well as in contempt to Authority (b); sometimes besmeer'd with Man's Dung, of which I have not now time to speak particularly: However, these are all concurring Testimonies that he was a right Quaker, and that he acted according to their primitive Principles, and which the Quakers still defend, and do not blush to declare they are not changed in any one Article of their Faith: But above all, he was one of their Prophets, and which is now necessary to be told, and left as a Monument to Posterity. It is not unknown to all Persons well read in this Controvesie, that about the Year 1671. Women's Meetings distinct from the Men's Meetings began to be set up, by an Order from *George Fox*, their second *Moses*; and that great Controversies arose thereabout. And for a discovery of this read (c) these and other Books, which relate both the Occasion, and the Consequences thereof. And it is to be noted, that *John Story* and *John Wilkinson*, were ancient Teachers among the Quakers, who liv'd in the West of *England*; but the Controvesie increasing both in *Cambridgeshire*, *Isle of Ely*, and *Suffolk*, (where I was Register to their Quarterly Meeting,) as well as in other Parts. This Prophet pretends a Message from God to this *John Story*; which he thus deliver'd, viz.

(a) Part III. Sect. VI.
(b) *This Geo. Whitehead justified in his Book, Truth defending the Quakers and their Principles, &c. p. 20, 21. Printed 1659.*
(c) *The Christian Quaker distinguish'd from the Apostate and Innovator, &c. In Five Parts. By W. Rogers. Printed 1680. The 1st, 2d, 3d, 4th and 5th Parts of Babel's Builders unmasking themselves, &c. By Tho. Crisp. De Chris. Lib. &c. By F. B.*

' The Anger of the Lord is kindled chiefly against thee *John Story*, and thou art bound with two Bonds, for the Church and Brethren have bound thee on Earth, and thou art surely bound in Heaven; and this is the Testimony of Jesus unto thee, neither shalt thou be able to get from under these Bonds, till thou art reconciled to the Brethren, and reconciled to *George Fox*, who is God's Friend, and the Servant of the living God, and Great Apostle of Jesus Christ. Hast away to the North, for thy time is short, and go quickly thou and thy Brother *John Wilkinson*, if possible you may bring again, to the Body of the Lord Jesus, those ye have scatter'd; arise quickly and be going. for this is the Word of the Lord to thee, that this Year shalt thou *John Story* dye, because thou hast taught Rebellion against the Lord, the 1st. Day of the 1st. Month, 1677. Some of the Quakers Principles, and Doctrines, Laws, and Orders, &c. p. 11.

And to make sure of this Prophecie, he gave *John Story* the same in writing before Witnesses, for at that time *John Story* was weakly, and a probability of his Death, yet it pleased God to raise him up to a good degree of health, so that he liv'd about four Years after. Indeed *George Whitehead* and others did fault *Eccles* for setting the time; so that had he only prophesied that he should have dy'd, he had gone for a true Prophet, even as true an one as he that shall foretel in *August* 1677, that there should be Rain, or that the Sun should shine before that time Twelvemonth.

Thus is this Preacher, this Challenger, this Disturber of Churches, prov'd at last a false Prophet. And so I conclude this Section, touching the Quakers Challenges, which for Presumption, Pride, Vain-glory and Hypocrisy, bears the very Image of Quakerism.

SECT.

SECT. XX.

Treats of the QUAKERS Sufferings; shews the Grounds and Reasons which occasion'd them: For the Cause goes before the Effect, and many times that which makes the same thing lawful, or unlawful, is the reason of the doing of it. Also the difference between Christianity entering into the World, and that of Quakerism.

IT is my Purpose in this, and the three following Sections, to shew not only the Sufferings of the Quakers, but also the Reasons which chiefly occasion'd them; together, with the Nature of their Sufferings by some parallel Cases, that so the Vanity of the Quakers boasting of their Sufferings, as not only greater, but more unjust than the Sufferings of Christ himself, his Holy Apostles, and Blessed Martyrs, may appear, together, with what they call the Judgments of God upon their Persecutors, and that the more amply to illustrate, and set the Quakers boasting of their Sufferings in a true Light.

Dissent. I like your Method well; and if you can do this effectually, it will be of great use to the Publick, as well as to the enquiring sort among themselves, altho', peradventure there may not be two in a hundred of them, that will give themselves the liberty of Examination; viz. *To try all things, and hold fast that which is good.* For we have a Maxim, *That it is not Suffering, but the Cause for which we suffer, that makes a Martyr.*

Churchm. I find then that we agree in our Judgment about the Point in Hand; I shall therefore say as Mr. Faldo once did in a like Case, viz. *I shall therefore wave Pretences on both sides, and bring my Charge to a fair Trial, wherein their own Testimonies shall be their principal Judges; I therefore desire them not to accuse me of wounding their Reputations, seeing the Stabs are given by their own Daggers, and the Murder is no better, nor worse than felo de se, (as the Law phrases it) which in plain English is Self-murder: This I shall prove by sufficient Evidence (a).*

But says Father Penn, in opposition to Mr. Faldo, *I am to tell the World, that this folly and uncharitableness of Dissenters to fall out, lies not at the Quakers door, who seek Peace with all Men (b); but some restless Spirits among other Per-
swasions——What shall we do then? Shall we suffer their Slanders, Detractions, and downright Abuses of us to pass unanswer'd? No; for then we shall be con-
cluded either guilty or vanquish'd (c). What then? Why, we will defend our selves with Truth and Moderation (d).*

But to come to particular Reasons, it may not be amiss to shew some few of their Errors in Doctrine, which laid a foundation for their Errors in Practice, which they defend by Hypocrisy. And

1. The first Instance of this shall be from a Book of George Fox's, wherein he cautions his Disciples against Repentance, or so much as begging of God to give them a light or sense of their Sins.

Reason 1. He saying, *He that makes a Confession of God and Christ, and say the Scriptures are the Word of God; and that Matthew, Mark, Luke and John is the Gospel, such hates Christ.* Nay, he tells them, *it's Blasphemy to call the Scriptures the Word of God; whilest he calls this his own Book the Word of God; saying, To you all this is the Word of God.* And that he might put all People into the Quakers way to Heaven, he cautions them against praying to God to give them a sight and sense of their Sins, and Grace to refrain from them; saying, *And to you that tempt God, and say, Lord, give us a sight of our Sins, Priests and People, do not the Light within let you see that Lying, Cursing and Swearing is Sin, so you need not tempt God to give you a sight of your Sins, for you know enough; so give over tempting of God, saying, Lord give us a sense of our Sins: And to all you that say, God gives us Grace, and we shall refrain from our Sins (e).*

And so powerful hath this Doctrine prevail'd among the Quakers, that in all their Books wrote from 1650 to 1700, I have not found one Passage that says so much, as *Lord have mercy upon me a Sinner; or like Holy Job, who*

N

said

(a) Quakerism

no Christiani-

ty, &c. p. 19.

(b) See the

Introduction

foregoing.

(c) Both, the

first being the

cause of the

latter.

(d) Quakerism

a new Nick-

name, &c.

P. 2, 12.

(e) The Way

to the King-

dom, &c. p. 8,

9, 14.

said, Withdraw thine Hand (O Lord) far from me; and let not thy Dread make me afraid, How many (O Lord) are mine Iniquities and Sins? Make me to know my Transgressions and my Sins, Job 13. 21, 23. And if you look into the Scriptures in the Margin (f), you will find it the ancient Practice of the Holy Men of old, to pray to God to give them both a sight and sense of their Sins, not only of the common Pollutions, as Cursing, Swearing, Whoredom, &c. which the light of Nature discovers, but also Sins of Ignorance, Mercy, and Pardon. But such is the Quakers Pride, altho' I have made Wills for many of them, and have been with them often upon their sick and dying Beds, yet I do not remember that ever I have heard any one of them say so much as Lord have mercy upon me. I have the Dying Speeches in print of Jos. Coale, Will. Bayly, and about twenty more, and not such a Passage in any one of them. But to my Joy, I have often observ'd, that in our Collects, it is frequent to beg Mercy, and ask Pardon, as well as other Blessings, in the Name, and for the Sake of Jesus Christ our Blessed Redeemer; but not one such a Passage in all the Quaker Books. Whereupon I conclude with this Passage; There is a Generation that are Pure in their own Eyes, and yet are not washed from their Filthiness, Pro. 30. 13. And which brings me to my second Instance, viz.

Reas. 2. And is this your Saviour (says the Quaker) whom you profess, and say will never set you free from Sin here, and yet talk and profess of worshipping God according to his appointment, whilst you are serving of him, who, by your own Confession, is not sufficient to set free from Sin here? And so the true Christ of God ye are ignorant of, who saves his People from Sin, whom we witness; and are ye not fighting among your selves in Words, almost Blood to Knees, for your God, who hath not sav'd you from Sin, nor never will, and so not from Wrath to come? Who would take part with such a God, and fight for such a God, or serve such a God, and Christ, and Gospel, if they were not ignorantly zealous and blind? And how can it be otherwise with you, who deny the Light within to be sufficient? Calling it Natural, and oppose them that witness it, and believe in it, and account them not worthy to live. To the Light in you I speak (g), p. 25. ibid.

(g) A Call and Warning to all Priests, Professors, and People, &c. You say that there is a common Light and a special Light, a natural and a supernatural Light in Man; distinguish them asunder, that we may know them one from another (h): If by natural Light, you mean Sun, Moon and Stars, we agree in that; but are they in Man? p. 30, 31. The Light comprehends you, your Faith and Foundation, which is tottering and sandy; therefore look about you, and beware, for your Image of Faith will not save you, any more than the Popes Images.

(h) Your Prophet Edward Burrough has your dead Christ brought you thither? Tea, or Nay? The Light sees your Christ, and in it are ye comprehended, and your Christ, and with it deny'd, and your Faith which doth not purifie. But your Christ is deny'd, which you say you believe will not set you free from Sin here, and so is not the Christ of God, which is the true Light, who takes away Sin; and this Christ I own, but I deny your Mock-Christ, which you say will not save you from Sin here, but leaves you in the Devil's Work, which is Sin; and so your Christ is but transformed in you, like an Angel of Light, and your Ministers like unto Ministers of Righteousness: And so not being the same Christ, but like him, cannot save ye from Sin. And this Christ ye believe in; and here is the Mystery of Iniquity hid, and discover'd (i). And this Mystery of Iniquity works not only at Rome, and Italy, and Spain, and France, but in England also, and in every particular Member of that Church which is not in God, which none comes to know but such who comes to know and own the Light within (k). Written to you (Priests, Professors and People) from the Lord God, by a Lover of Souls, known by the Name of John Gould.

(k) A Call and Warning to all Priests, Professors, and People, &c. By J. Gould. p. 20, 25, 30, 31. Printed 1657.

Reas. 3. Thus says George Whitehead, viz. And this we do own and confess (l) The Light & too, as a fundamental Principle of our Faith, and the binding and uniting Principle, Life of Christ and the thing upon which all the rest hang, even this Light within (l). And within, p. 10. said James Nayler, by way of Corroboration, viz. Let it be manifest this Day (m) A Dispute to thee, and to all Magistrates in the Nation, that we have no mind to break the at Chester- Laws, unless the Lord (i. e. the Light within, upon which all the rest hang) move us thereunto (m). Which leads me to my fourth Instance.

Reas. 4:

Reaf. 4. The Law (said George Fox) has nothing to do with the Church of God—And you that meddle with the Church of Christ, you have not receiv'd the Law from God, but the Plague will be poured upon you (f). And to this I shall subjoin my fifth Instance, viz.

Reaf. 5. To all Friends of the Lord God (said Fox) that be moved (by the Light within, upon which all hang, says George Whitehead) to set open your Shops, or to do any Work on the First Day, which the false Christians calls their Sabbath; Do not ye judge all Friends, that do not as you do, that be not mov'd to do the Service as ye are to do that Day. And all that are not moved of the Lord God (still meaning their Light within, upon which all hang) to do that Service on that Day, (meaning to open their Shops on the Sabbath Day, doing servile Work) as they are moved to do, do not judge them that doth such a Service on that Day (g). And that it may appear that George Whitehead, &c. were the very Disciples of George Fox, I shall in my sixth Instance recite a Passage of his, in a Dispute with Mr. Smith at Cambridge, 1659. viz.

Reaf. 6. Mr. Smith propos'd this Question to George Whitehead; saying, George, did that Quaker (i. e. Solomon Eccles) Sin therein or not, who brought lately on the Lord's Day an old Doublet into Doctor Gell's Church in London, and sat upon the Communion-Table mending it, while the Doctor was preaching? &c.

I (George Whitehead) answer; What wilt thou still continue a Papist? That thou countest it such a Crime to work upon the Communion-Table; as if it were a more Holy Place than an other? And if a Quaker did, as thou say'st (h), whether thinkest thou was his working there, or the Priests preaching for Money, and setting forth his Ware there to sale, as in a Market-house, the greatest Offence? Again,

Reaf. 7. Mr. Smith propos'd another Question; saying, Is the Moral Law or Ten Commandments a Rule to a Christian's Life?

I answer (said George Whitehead) Thou might'st as well ask if the Moral Law or Ten Commandments be a Rule to Christ; for the Christian's Life is Christ, who is the end of the Law for Righteousness-sake, who came not to destroy the Law, but to fulfil it (i).

Reaf. 8. And all them we deny, whose Law is without them and Moral: And all whose Law is without, we see to be in the old Covenant of Works; therefore whose Faith and Works stands here, them we deny, and see them all worshipping without in the oldness of the Letter, whose Law is without, their Light without, their Church without, their Baptism, their Prayers, and their Singing without, and their Christ without; all which we witness within, and within we worship.—Now all you both Priests and People, that talk of these things without you, from the Letter, the dead Letter.—Saying, Christ says so and so, and the Prophets and Apostles said so in such a Chapter, and such a Verse; and God said so, and the Command is in such a Chapter, and such a Verse; here with the Light within you are comprehended (k). Thus do they differ from all Christians. See Sect. XIV. Hence it's plain, that George Fox their Founder, as well as George Whitehead and the rest, deny the Ten Commandments, and the Morality of them; that they deny our Church, our Worship, our Scripture, yea, Christ without; O Dreadful Enthusiasts! And the worst and boldest Hereticks that ever appear'd in the World! Fox farther deride the Christians, and says, viz.

Reaf. 9. The Worlds Law [or Ten Commandments] is without them, but the Saints Law [i. e. Quakers] is within them (l). The Worlds Record is without them, the Saints Record is within them. The Worlds Baptism is without them, the Saints Baptism is within them; The Worlds Communion is without them, a little Bread and Wine; the Saints Communion is within them; The Worlds Touchstone is without them; they try the living by the Dead, the Spirit by the Letter; the Saints Touchstone is within them. The Worlds Rule [the Holy Scriptures] is without them; the Saints Rule is within them. The Worlds Sabbath is without them, the Saints Sabbath is within them. The Worlds Psalms are without them, the Saints Psalms are within them. The Worlds Temple is without them, the Temple [or Meeting-house] is within them. The Worlds Prayers are without them, the Saints Prayers are within them.—The Worlds Christ is without them, the Saints Christ is within them, and not distinct from them (m).

(f) A Warning to the Rulers of England, &c. p. 11. Printed 1653.

(g) An Epistle to all Magistrates and Powers in the whole Christendom, p. 12. By George Fox.

(h) As if thou didst not know. This is like thy not knowing Christ, Atkinson, in thy Answer to the Deptsford Baptists. O Deceit!

(i) Truth Defending the Quakers and their Principles, p. 18, 20.

(k) A Word from the Lord to the Faithful's Generations, &c. p. 5, 7, 14. By Geo. Fox.

(l) So they are within us, tho' the transcript be without us, and we pray to God to incline our Hearts to obey them.

(m) Several Papers given forth, by Geo. Fox and James Nayler, p. 18, 19. Printed 1653. See also Part II.

Here p. 138 to 140.

Here is a taste, and indeed but a taste of the Spirit of these proud, exalted, and self-conceited Pharisees, whose design hereby can be nothing else but to subvert Christianity, and to lay waste all good Order and Government; wickedly suggesting hereby that the Christians having nothing of all these Particulars in them, as to the inward part of Religion, and Graces of the Holy Spirit, influencing them to the due Observation of the Commands of God, and the Precepts of the Gospel; which blessed be God is both false and uncharitable. But before I proceed to shew the difference between the Quakers entrance into the World, and that of Christianity; It may not be amiss to shew from one of their Inspir'd Teachers, William Caton, in his Dialogue between *Inquirer* and *Resolver* (p), for what end they were rais'd; which shall be my Instance on this Head.

(p) *The Moderate Enquirer Resolv'd, Second Edition. Printed 1671.*

I may not omit the Preface, where he apes St. Luke; saying,

Reas. 10. Forasmuch as many have taken in hand to set forth those things, which are most surely believ'd among us; it seem'd good to me also, having had perfect knowledge of the things herein contain'd, whereof many are hard to be understood (q).

(b) True; it's hard to understand Quakers Equivocations.

Inquirer. I hear great Rumors of a People call'd Quakers, which are risen up in these last Days (r), canst thou tell me what they are? When they first arose? By whom they were rais'd? And to what end?

(i) Of which Christ prophesied, Mitth. 24. 5, 24.

Resolver. Have patience a little, and I shall inform thee, so far as I am allow'd of God (s). First, They are a People that fear God. Secondly, They were rais'd up Anno 1650. Thirdly, They were rais'd up for this very end and purpose to praise God, and to publish his Truth abroad: And therefore hath he manifested his Eternal Power in them, by which the World shall be overturn'd.

(s) Like Tho. Becket to K. Henry III. See W. Prin's Antipathy, p. 23.

As a closer, take this Passage out of George Fox's Book (t), which they have dropt, as not for their present turn in the great Folio of Fox's Works, miscall'd Gospel Truths, &c. viz. All your Preaching, all your Praying, all your Reading, all your Singing, all your Expounding, all your Churches, all your Worshipps, all your Teachers, all your Baptisms, taken from the Letter; all this is for the Fire; your Professions must be gathered together in Bundles, and cast into the Fire, &c.

(t) *The Pearl found in England, &c. p. 19.*

Having thus briefly pay'd my way to a Method of Mr. Faldo's, which I shall borrow, to illustrate the difference between the entrance of Christianity into the World, and the Heresie of Quakerism, with some little improvement, which I stand ready to prove from Matter of Fact, or Natural Consequences drawn from the foregoing Ten Instances, and the like, from their Doctrine and Practice, &c. All which have occasion'd some few Imprisonments and small Fines, which they call Persecution: But it's plain that these Doctrines and Practices gave the occasion, together, with their disturbing Churches (u), preaching in the Name of their Light within; against Jesus of Nazareth, and throwing off the Magistrates Power, as having nothing to do with the Church (w). But that I leave to the Learned to answer; it's my business to lay down Matter of Fact. And now I proceed to shew, that as the Quakers tell us that they differ from all People in the World, and rais'd contrary to all Men (x), so did the entrance of Quakerism into the World differ from that of Christianity:

(u) See Part III. Sect. V.

(w) Were not Moses, David, &c. Magistrates?

(x) See Sect. XV.

The Entrance of Christianity different from that of Quakerism.

Christianity was first introduc'd, by preaching of the promis'd Messiah's coming into the World, whose Humane Nature was pointed at by John the Baptist, and visible to the bodily Eyes of a multitude of Beholders. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the Sins of the World. This is he of whom I said, After me cometh a Man which is preferred before me; for he [as God] was before me.

(e) See Part II. p. 110, 121, 122, 123, 124.

Quakerism was introduc'd by preaching a Christ within, born within, which was never seen with bodily Eyes; of which I have given many Proofs (e).

Remark. This Instance back't with W. Penn's Doctrine, viz. That the outward Person that suffer'd on the Cross at Jerusalem, was Christ the Son of God, we utterly deny (+); is sufficient to prove them Anti-Christ's, who deny the the Father and the Son.

Christianity,

Christianity, not only by the Truth and Purity of its Doctrine, but also by such, and so many Signs and Wonders, miraculously wrought before Multitudes, as were convincing to its most malicious and prejudiced Adversaries, and that not only by Christ himself, but also by his Holy Apostles, both before and after his Death.

Quakerism made its way by, and began in Blasphemies against the Lord Jesus Christ of *Nazareth*, and by decrying the Scriptures of the Old and New Testament, as a dead Carnal Letter, Dust, and Serpents Meat, and as to them useless (f); rejecting his Holy Ordinances, and reviling his Ministers (g).

Observe, That when the Ministers in that Day understood that the Tendency of the Quakers Doctrine was to subvert Christianity, they wrote many Books against the Quakers Errors, and Dedicated some of them to the then Government, and with such forceable Words, that when the Parliament was convinc'd of the Truth of the Report, they made some Laws against their Proceedings, by which some of them suffered, not for Righteousness sake, but as Evil-doers, and Disturbers of the publick Peace.

Christianity enter'd into the World with ravishing Songs, and Hallelujahs of Angels, and Heavenly Host, the Songs and Thanksgiving, of *Mary, Elizabeth, Zachariah, Simeon*, and others; with the healing of all sorts of Diseases, casting out Devils out of the Possess'd, preaching the Glad Tidings of the Gospel of Peace, and what might express the Son of Righteousness to be risen on the World, with healing under his Wings. I need not quote Scriptures to prove these Things, search the Scriptures of the Old Testament, wherein he was prophesied of, and the Evangelists who wrote of the fulfilling of the same, and they are they which testify of him, and of his mighty Works (h).

Quakerism enter'd the World, as if Hell were broke loose, and Possessions by Satan were to make way, to fit Souls for the Quakers Spirits, instead of that serious Composition, that seiz'd gross and black Sinners upon their Conviction, and the Consolation that was let into their Souls, by the joyful sound of Remission and Salvation, through a Crucified Jesus. Oh the Hell-dark Expressions of the Quaker-Teachers! The frightful and amazing Words, both for Matter and Manner, wherewith they first attempted poor silly Men and Women, whom they frighted almost out of their Wits with their dismal noise, whose Eccho remain'd in their Ears, when their Words were forgotten! What bitter Curses and Execrations did they pour forth against the laborious and painful Ministers in that Day, that made any Christian opposition to their damnable Doctrine, though most mildly and ever so rationally, against their unheard of Innovations, Lies and Blasphemies! What disturbing of Churches (i), reviling the most faithful Pastors! How generally were their Meeting either silent, or taken up with the sudden, and violent Irruptions of dismal Howling, and horrible Roarings! Persons suddenly taken, as with the Falling-Sickness, Shakings in the Body, Foaming at the Mouth, and some lying flat on the ground as dead, Diabolical Possessions seizing both Men, Women, and Children (*)! See Mr. Faldo's Book, *Quakerism no Christianity*, &c. p. 9, 10.

Observations upon what has been said, of the entrance of Quakerism.

Upon these and the like Extravagancies, there were several Petitions put up to the then Government (k), to which I refer; and several wholesome Laws were made for the stilling these and the like Exorbitances, but nothing could prevail with this intoxicated Crew; upon which they suffer'd some small Fines and Imprisonments, and which they magnified as a sort of Martyrdom, of which I shall have occasion to speak. But First,

Christianity enter'd into the World by the mild Doctrine of Christ and his Apostles, exhorting the Primitive Christians to submit to Authority, yea, to every Ordinance of Man, for the Lord's sake; to pray for Kings, and all that are in Authority; Husbands to love their Wives, Wives to reverence their Husbands; Children to obey their Parents, Servants their Masters, Christians their Pastors; and many like Precepts, both Moral and

Divine,

(f) See Part I.

p. 33, 33, 54.

See the foregoing

Prologue.

(g) See Part II.

p. 105 to 108.

Part I. p.

35, 36. And

Quakerism no

Christianity,

&c. p. 7. By

John Faldo.

(h) See Part II.

p. 121, 123.

(i) See P. III.

Secd. V.

(*) Like the

Camisars.

(k) See P. III.

p. 256.

Divine, sufficient to recommend the Christian Religion to all sensible Men, not prejudiced against it by Infidelity, or their lustful Appetites.

Quakerism made its progress in a quite different manner; they threw off their Subjection to Magistrates, (as above observ'd from their Doctrine) asserting their Light within to be the higher Power, to which every Soul is to be subject; saying, *That all Power in Heaven and Earth is in it* (m), viz. in the Light within. By which means they contemned Authority, and made void all the Obligations in the Relations aforesaid. And upon this foot there was a Petition sent up to the Council of State, from many Gentlemen, Justices of the Peace, Ministers of the Gospel; and People in the County of Lancaster, shewing, that George Fox and James Nayler, were Persons disaffected to Religion, and the wholesome Laws of the Nation; broaching such Opinions as tended to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Churches to their Ministers, and People to their God; and have drawn much People after them, many whereof (Men, Women, and little Children) at their Meetings are strangely wrought upon in their Bodies, and brought to Fall, foam at the Mouth, Roar, and swell in their Bellies (n): Fox affirming himself to be equal with God; as hath been attested at a late Quarter Session holden at Lancaster; besides many other dangerous Opinions, and damnable Heresies (o). Now the Particulars annex'd in a Schedule, are 1st. That George Fox said he was equal with God. 2^{dly}, He professed himself to be the Eternal Judge of the World. 3^{dly}, That he was Christ, the Way, the Truth, and the Life. 4^{thly}, That the Scripture was Carnal. 5^{thly}, That he that preached out of them was a Conjuror, and his preaching Conjuraton. 6^{thly}, That Christ had never any Body but the Church, said Leo. Fell. 7^{thly}, Richard Hubberthorn wrote, That Christ's coming in the Flesh was but a Figure. 8^{thly}, James Milner professed himself to be God and Christ, and prophesied that the Judgment-day should be the 15th of November next. 9^{thly}, And that there should never sit Judge more at Lancaster. 10^{thly}, And that he (Milner) should ever long shake the Foundations of the great Synagogue, viz. the Parliament (p).

Thus have I recited the several Charges, attested by many Witnesses, sent up to the then Government for redress! and which is more, printed by the Order of George Fox, in his Book, *Saul's Errand, &c.* Anno 1654, and reprinted for him 1655, wherein he owns some of the Charges; denies some, as so spoken, viz. in the very Words of the Petition, whilst he grants the thing for Substance, as their manner is, yea, and tacitly owns or excuses every Particular of those Charges. And which is still more to our Purpose, and the Confutation of Quakerism; the Quakers Anno 1699. own this Book; saying, 'Tis true, George Fox wrote an Answer to the Petition, call'd Saul's Errand, &c. and a pretty Book is it (q).

Thus have the Quakers been at the Charge of printing and reprinting both of the Petition and Charges; tho' Fox then, and the Quakers now, would seemingly disown them, as so spoken by Fox, even whilst they confess for Substance the most of them, and excuse the rest. This I offer to maintain to their Faces.

Dissent. Indeed, it is not your present business to confute their impertinent evasive Answers, especially since the Charges and Petition are own'd in the Quakers pretty Book, *Saul's Errand, &c.* at least for Substance, even whilst they would seemingly deny them, viz. as so spoken by Geo. Fox; and besides, so well attested by so many Justices of the Peace, Gentlemen, Clergy, and People in the County of Lancaster, which cannot be thought to conspire in a Lye. I say, though it be not your present business (n), yet this Petition being a notable Instance, to prove the manner of their entrance into the World; it may not be amiss to shew one Instance or two, how, and wherein George Fox own'd the Substance of the Charges, even in this their pretty Book, *Saul's Errand, &c.* The first Charge is in these Words, viz. George Fox professed and avowed that he was equal with God (s).

(m) W. Smith's Primmer, p. 13. F. Goate's Works, p. 89. 93.

(n) Like the late Camisars. (o) Saul's Errand to Damascus, &c. p. 1, 2.

(p) In p. 8. of this Quaker-Answer, Saul's Errand, &c. he deny'd not, but confirm'd it; nay, all the Charges are tacitly confessed, own'd, or excus'd.

(q) Anguis Flagellatus, &c. p. 66. By Jos. Wyeth. Printed 1699.

(r) No; I shall not much meddle with Wyeth, Philips, Whiting at present, but may hereafter.

(s) Saul's Errand, &c. p. 5, 6.

Now

Now take his Answer, viz. It was not so spoken, as George Fox was equal with God, but the Father and the Son is One: I and my Father are One; and where the same is revealed, this [equality] is witnessed. Let the same Mind be in you, which was also in Christ Jesus; who being in the form of God, thought it no Robbery to be equal with God, and yet made himself of no Reputation. And this (says Fox) I witness to be fulfilled. And p. 8. he affirms, saying, And he that hath the same Spirit that raised up Jesus Christ, is equal with God. Which Spirit Fox pretended to have. Ergo, &c.

Reply. Now to shew the manner of their entrance into the World, as well by false quoting and perverting the Scripture, as also by Blasphemy, I thus briefly proceed.

First, For proof, he quotes John 14. 9, 10, and Philippians 6. 7. As to the first, there are no such Words in that Chapter, as I and my Father are One. 'Tis in John 10. 30. Secondly, There are not so many as 6 Chapters in the Philippians; 'tis Phil. 2. 5, 6, 7. Thirdly, Neither are the Words as quoted by Fox, there in Phil. 2. ver. 5. Let the same mind, &c. but yet this mind, &c. Again, ver. 7. (says Fox) and yet made himself, &c. when 'tis, but made himself, &c. Thus much may serve to shew his falsifying both Chapters, Verses, and adulterating and perverting the very Words of Scripture, as is their usual way to amuse their Readers, knowing there are few Readers that are so critical as to turn to Chapter and Verse, especially Quakers, who take all for granted, their Teachers say. Again,

Secondly, He tells us, I (meaning himself to be Christ) and my Father are One. This said he, I witness. And therefore he adds, And he that hath the same Spirit that raised Jesus from the Dead, is equal with God. And this Spirit he pretended to have, Ergo, he was equal with God; which is a plain confession of the Charge, as well as rank Blasphemy. For tho' George Fox professed and avowed that he was equal with God, saying, I am equal with God; yet it was not so spoken, as George Fox was equal with God, but he that spake through George Fox. Fox does not deny but he was equal with God; therefore this is but a Quibble: For when George Fox said, I am equal with God; the Witnesses that heard him (as well they might) took it that George Fox said so of himself. I could go through the rest of the Charges, and make them good against him.

Take another Charge, viz. George Fox said, He was Christ, the Way, the Truth, and the Life. Now take his whole Answer to this Charge, in which there is not one Word of denial in this pretty Book, as the Quakers call it, no, not so much, as that it was not spoken of Geo. Fox; so as to distinguish George the Man from the Light within him, as they usually distinguish between Jesus and Christ, viz. The Old Man speaks, and the New Man speaks, which is Christ; and Christ is the way; and if Christ be in you, must he not say, I am the Way, the Truth, and the Life? Now if Anti-christ speak (t), he is own'd of the World, but he cannot witness (u); while the Old Man reigns, the voice of God is not known, nor Christ himself to speak in Man (w), but Christ's Sheep know his voice (x). Here is every Word of his Answer, in which there is not a Word of denial of the Charge of Blasphemy. And to this agrees the Doctrine of the Quakers, viz. Is not the Substance, the Life, the Anointing, call'd Christ, where ever it is found? And doth not the Name Jesus and Christ belong to the whole Body, and to every Member in the Body (y), as well as to the Head? So that the Name is not given to the Vessel, but to the Heavenly Treasure in the Vessel, &c. (z) and by knowing the Lamb of God in our Vessels, we know also the Lamb of God in his Vessel, meaning the in Man Jesus that was Crucified on the Cross at Jerusalem.

If I have not made it appear plainly, that the entrance of Quakerism into the World, differ'd, (and was quite opposite) to the entrance of Christianity; and that as such, occasion'd their Sufferings, in those Fines and Imprisonments, which they so much boast of as a kind of Martyrdom. I refer to supply what is wanting (a); and yet, before I come to shew the Nature of their Sufferings, and their boasting of the same; with a Parallel between the Sufferings of the Quakers, and the Sufferings of the Christians. I shall give some few other Instances, which might occasion their Sufferings.

(t) Meaning any Christian Minister.
(u) No sense.
(w) viz. in G. F. or any Quaker.
(x) Saul's Errand, &c. p. 7.
(y) And why not then to Geo. Fox?
(z) A Question to Professors, &c. p. 12.
(a) Part II. p. 4, 5, 6, 7, 8, 22, 31, 34. Part II. p. 81, 101, 109, 123, 124. Part III. Sec. V. p. 179.

More Reasons added to the Ten foregoing, which occasion'd their Sufferings: With some Remarks and Inferences drawn from the Premises.

Reas. 11. The Apostle said every Soul must be subject to the higher Power, which is ordained of God, for the Soul is Immortal, and the Power is Immortal, to

(b) An Answer which it must be subject (b).

Reas. 12. All Judgment is committed to the Light within; yea, all Power in Heaven and Earth is in it (c).

Reas. 13. Turn your Minds within, to Christ the Light, that you may know the things fulfilled within you; for the coming of Christ is within, and this being obey'd, gives Power over Sin, and this Power we witness within: And this is the same Power as ever was, and the same Christ as ever was, and the same Eternal Word of God which was in the beginning, we do witness within; which Word is Christ, which makes the Devils tremble, and the Heathen rage, and by it marvellous things are wrought; for now do the Blind see, the Deaf hear, and the Lame walk, the Lepers are cured, and the Poor receive the Gospel; and this is the everlasting Gospel, which is not the Scripture, which is a dead Letter, looking for a Christ

93.

(d) A true Se-

paration be-

tween the

Power of the

Spirit, and the

Limitation of

Anti-christ,

p. 6, 7. By R.

Hubbertorn.

(e) All good

Christians de-

pend upon the

Doctrine of

the Scriptures

(f) Mark their

Primitive

Principles.

(g) A Word

from the Lord,

&c. By James

Naylor and G.

Fox, p. 6, 12,

13, 14, 15.

Printed 1654.

(h) A Declara-

tion of the

present Suffer-

ings, &c. p.

25. Printed

1659.

(i) Edw. Bur-

rough's Works,

p. 47, 105.

(k) Quakerism

thru a new Nick-

name for old

Christianity,

&c. By W. P.

p. 71, 72.

(l) Meaning

all Christians.

(m) A Lie;

none seek

more E. B's

Works, p. 507.

(n) A Decla-

ration of the

present Suffer-

ings, &c. p. 25.

Reas. 14. To all the Worlds Professors and People, &c. The Word of the Lord God to you; your Zeal is without the Knowledge of God; you depend upon the Scripture (e); your Minds are turned from the Light within you. The Word of the Lord God to you call'd Episcopalians and Presbyterians, you are wholly in darkness, and so your dark Minds have the Common Prayer, and such would have a King to reign, in which Nature lodgeth the Murderer (f). The Word of the Lord God to you call'd Ranters; You had a pure Convincement, I witness, which did convince you, but you fled the Cross, &c. (g) Thus we see they account Episcopalians and Presbyterians wholly in Darkness; for that they depend on the Scripture-Doctrine, but their dear Brethren the Ranters under a pure Convincement, &c.

Reas. 15. And therefore all imperfect and changeable Laws we do deny, and for the transgression of them we shall not be judged of the Lord (h).

Reas. 16. That is no Command from God to me what he commands to another; neither did any of the Saints which we read of in Scripture, act by a Command which was to another, nor having the Command to themselves; I challenge to find an Example for it. Again, You are in the Witchcraft, who observe Commands from without from the Scriptures (i). And thus says William Penn in defence of this Doctrine; viz. No Command in the Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conscience; otherwise Men should be engaged without, if not against Conviction; a thing unreasonable in a Man. So that Conviction can only oblige to Obedience: And when any Man is convinced, that what was commanded another, is required of him, then, and not till then, he is rightly authoriz'd to perform it (k).

Reas. 17. But as for the Quakers (said their Prophet Burrough of his Brethren) they are raised of the Lord contrary to all Men (l); and they have given their Power only to God, and they cannot give their Power to any mortal Men, to stand or fall by any outward Authority, and to that they cannot seek (m).

Reas. 18. And therefore all imperfect and changeable Laws we do deny, and for the transgressing of them we shall not be judged by the Lord (n).

Reas. 19. All Kings and Emperors have sprung up in the Night, since the Days of the Apostles, among the Anti-Christians. For there were no Kings own'd among the true Christians, but only among the Apostates, since Christ's time. They were all Traytors against Christ, that desir'd an Earthly King, [consequently Queen] for Christ is King alone: And doth not the Priests and Presbyterians cry for an Earthly King, and will have Cesar? And do they not in this crucifie Jesus? Away, (say they) with the Light within, crucifie it, crucifie it. We know that these Kings are the Spiritual Egyptians, got up since the Days of the Apostles. You never read of any King among the Christians, but

but among the Apostates, since the Days of the Apostles: But Christ [i.e. the Light within] the only King, who will overthrow all the Apostates, and reign himself (n).

Reaf. 20. It was through Ignorance that the People subjected themselves to hereditary Government, or to the Government standing in a single Person successively, and our Nation have been under the Bonds of Slavery in this respect (o).

Reaf. 21. Ob! What a Sincerity there was once in the Nation! What a dirty nasty thing it would have been to have heard talk of a House of Lords among them, &c? Counsel to the Officers of the Army. By George Fox, p. 7. Printed 1659.

Reaf. 22. A few plain Words to those of the Army, who would have a Parliament chosen by the Voices of the People; shewing that a Parliament so chosen, are not like to act for God, and the good of the People. This the Lord by his Spirit opened in me, concerning chusing of Parliaments, that you are not like (by Parliaments so chosen) to see your Desires fulfilled: So you may see that a Parliament that is chosen by most Voices, are not like to act for God, and the good of his People; and we see that People have been in great Blindness in contending for Parliaments so chosen. For whereas it is said, that it is England's Birth-right to chuse their own Law-makers; and that it hath been the custom of England to chuse Wise Men after the Flesh, to be Parliament-Men (p); so we see the calling and chusing of Parliaments in England hath been exactly contrary to God's calling and chu. Read 1 Cor. 1. 26. For ye see your calling Brethren, how that not many Wise Men after the Flesh, not many Mighty, not many Noble are call'd. And therefore (says Fox) such Parliaments are not like to act for God, and the good of the People, but against them. And likewise the chusing of Parliament-Men according to the Custom of England, which is call'd its Birth-right, stands in respect of Persons, and not in Equality. For thus saith the Lord, &c. (q)

See George Fox Jun. his Collection of Books, second Edition, first printed and spread as the Word of the Lord Anno 1659, and reprinted Anno 1665, by the Approbation of, and Unity with the Body of Friends, &c.

To the Parliament of the Commonwealth of ENGLAND, by George Fox. 1659.

Reaf. 23. Let all Abbey-Lands, Glebe-Lands, that are given to the Priests, be given to the Poor (r); and let all the great Houses, Abbies, Sceptle-Houses, and White-Hall, be for Alms-Houses; let all those Fines that belong to Lords of Mannors, be given to the Poor, for Lords have enough (s).

To the Parliament of ENGLAND, inscrib'd by 7000 Quakers, 1659.

Friends, it is the Word of the Lord to you, join to no wicked thing set up by the Papists; sell all the Glebe-Lands, and the Bells, except one in a Town, or two in Three and Thour, a City, to give notice of Fire, and all the late King's Parks, Rents, Tenches, Abbeys and Monasteries, so let them be sold, and the Colledges sold, and let the People be free: For we declare with our Hands, and with our Lives and Estates, against the Ministry that take Tythes, [because they are thereby inabled to preach out of the Bible, which was the first thing that gave us occasion against them; and because thereof our Spirits being fill'd with Indignation against them, we first began to War with them] and the Setters of them (viz. Tythes) up, and the Law that upholds them. For we know they are false Ministers, [for they preach Faith in Christ outwardly, and bid People believe in him, as he is in Heaven above (t.) for the Arm of the Lord, which is his Power [i.e. the Light within] is able to overturn all (v).

George Fox

Reaf. 24. We stand Witnesses against Parliaments, [and their Acts of Association and Abjuration] Counsels, Judges, and Justices, who make or execute Laws in their Wills over the Consciences of Men, and so such Laws, [whether to pay Tythes, abjure the pretended Prince of Wales] Customs, Courts, or usurp'd Dominion, we cannot yield our Obedience (w).

Reaf. 25. p. 301.

(n) Several Papers (printed and given forth by G. F. Anno 1660.

p. 8, 9, 10, 16, 18.

(o) Good Counsel and Advice rejected, &c. By E. Burrough. But this Passage left out in his Works.

(p) What! would they have us chuse Fools?

(q) Thus do the Quaker. Prophets sit Judges of the Constitution of our Government.

(r) To the Parliament of England, &c. p. 8.

Here are the Here and Thour, and Has Le-vellers.

(t) See the Introduction, p. 265, 266. for more of this.

(u) Several Papers to the Parliament, p. 63, 64. Printed 1659.

inscrib'd by 7000 Quakers.

(w) Edw. Burrough's Works,

Reas. 25. We are dreadful to the Wicked; and must be their fear; for we have chosen the Son of God [i.e. our Light within] to be our King, and he hath chosen us to be his People: And he might command Thousands, and Ten Thousands of his Saints at this Day, to fight his Cause; he might lead them forth, and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors: But (say they, p. 9.) we cannot yet believe he will make use of us in that way, tho' it be his only right to Rule in all Nations, and our Heirships to possess the uttermost parts of the Earth, but for the present we are given up to bear and suffer, &c. (x)

(x) The Quakers Declaration subscrib'd by 15 of their Leaders, p. 8, 9. *Printed 1690.*

Real. 26. Ye fight against me (saith the Lord) the Light and Life within you; I'll make you know, that I the Light am a consuming Fire: I matter not what Name ye are call'd by, whether it be King, Protector, Prince, Noble, Lord Judge, Justice, Parliament, Lawyer, or gather'd Churches, Army or Gentry, mean Men or Beggars, I the Light made you all of one Blood, I formed you all of the Dust, I breathed into you the breath of Life, p. 6. I'll burn within and without; I'll strike with astonishment; I'll bring Plagues within, and Plagues without, until I have destroy'd all you mine Enemies, who will not own me the Light within. I the Light will overturn Kingdoms (y) and Nations, and Rulers of all sorts, and Armies, and gather'd Churches, which will not own me, the Light within; I'll tread you like Mire and Clay in the Streets; and I'll make you know, that I the Light am the true Eternal God, which created all things; and that by me the Light within, all things are upheld, and that there is not another besides me that can save: And whatsoever you suffer for my sake, I will be your Reward, and I will be your Dread, and you shall be the Dread of Nations; and I will reign over you, and you shall Reign over the World, and even as I am, so shall ye be also (z), viz. Eternal Gods.

(7) The Words of the Everlasting and True Light, who is the Eternal and Living God. By

Geo. Fox Jun.
(a) i. e. Qua-
kers, who are
in the Truth,
and none but
they. See *The
Quakers Chal-
lenge*, p. 3.

(b) *J. Fisher's Works in Fol.*
p. 20. Printed
1656, and re-
printed 1679.

(c) Edw. Burrough's Works.
P. 442.

Reaf. 27. I will hold my Peace no longer, ſaith the Lord, as concern this Evil, which they commit againſt my Chosen; but will utterly ſubvert and overturn them, and bring the Kingdoms and Dominions, and the Greatneſs of the Kingdoms under the whole Heavens into the Hands of the Holy Ones (a) of the moſt High, and give unto my Son and his Saints, to Reign over all the Earth, and to take all the Rule, and Authority, and Power that ſhall riſe up againſt my Son in his Saints: And I will put my high Praiſes into their Mouths, and a two-edg'd Sword into their Hands, and they ſhall execute Vengeance upon the Heavens, and Punishment upon the People; and ſhall bind their Kings in Chains, and their Nobles in Fetters of Iron, and execute upon them my Judgment that is written in my Eternal Decree, ſaith the Lord. Given forth under my Hand, as the Lord himſelf gave it into my Heart to ſee, and into my Mouth to ſpeak, and my Hand to write, the 25th Day of the 7th Month, 1656 b. Samuel Filher.

Reaf. 28. We believe that all Governors and Rulers ought to be accountable to the People, and to the next succeeding Rulers, for all their Actions, which may be inquired into upon occasion; and that the chiefest of the Rulers be subject under the Law, and punishable by it, if they be Transgressors, as well as the poorest of the People (c). This Declaration was printed in Quarto, 1657 p.6. and reprinted in Octavo, 1671. Intituled, *Truth's Principles, &c.* And again reprinted in his Works in Folio, p. 442.

Reaf. 29. The Lord is risen to overturn Kings and Princes, Governments and Laws, and he will change Times and Laws, and Governments; there shall be no King ruling but Jesus, nor no Government of force but the Government of the Lamb (d), i.e. the Light within.

(d) The Standard, &c. By

E. Burroughs
P. 9

(e) News coll-
ing up out of
the North,

Sec. p. 18, 19
29. By G. F.

(1) In Part I.
p. 4 to 20.
Part II p. 22

74, 79, 83,
110, 120 (100)

Part XI. Sec.
V, VII, X, XII,
XIII

Reas. 28. Dreadful is the Lord, who is coming to execute his Judgments upon
all you Judges, and to change all your Laws ye Kings, all you Rulers must down and
cease; and all you underling Officers, which have been as the Arms of this great
Tree, must be cut down with the same Power that cut down the King, (meaning
K. C. I.) who reign'd over this Nation, whose Family was a Nursery for Papists and
Bishops: Sing all ye Saints and rejoyce, clap your Hands and be glad, for the Lord
Jehovah will reign, and the Government shall be taken from you pretended Rulers,
Judges, Justices, Lawyers, and Constables, all this Tree must be cut down (c).
These and the like Reasons occasion'd their Sufferings.

Dissent. I grant that here are Reasons sufficient quoted to occasion Sufferings; but since you have quoted some of these Reasons (*f*) and the like, what is the occasion you quote so many Reasons now, since any five of them are

are sufficient to create Sufferings in any Christian Nation, or Monarchical Government?

Churchm. For this I have several Reasons to give; First, Where I have heretofore quoted some of them, it was to shew that their Principles are erroneous; But now to shew the Reasons which occasioned their Sufferings. Secondly, That altho' I have quoted 30 Reasons, yet know I could have quoted Five Hundred; therefore marvel not at their Number, nor at their Sufferings. Thirdly, The Quakers of late Years have wrote many contradictory Testimonies to these, and presented them to the Parliament, in order to deceive them; and I purpose to present some of these Books to the Parliament, in order to undeceive them. And Fourthly, To shew the Government the Quakers primitive Principles, since they tell us they are the same now they were Fifty Years ago. But take their own Words, viz.

Reas. 30. Certainly it is one of the hardest things in the World, that we must not give our own Sense of our own Words (g). Upon the whole matter I do not perceive, that there is any occasion for us to retract any particular Passage in our Friends Books, so long as we are satisfied our Friends Intentions were sound. I provoke the whole Herd of our Adversaries, to produce one Sentence, relating to the Fundamentals of Christianity, which we have erroneously defended. For my part (says Daniel Phillips) I can declare, that to the best of my Remembrance, I have not met with one Period, in any of our ancient Writings, which I cannot stand by, and with as little difficulty vindicate, as I can the New Testament (h). We are not sensible that we have alter'd any one Principle of our Faith since we were a People, but are the same in every respect that we were Fifty Years ago (i); we know not one Article of the Christian Faith in which we are alter'd since we were a People; therefore blush not publicly to declare, that we are not changed in our Principles (k), for our Principles are now no other than what they were, when we were first a People (l). And therefore, since they now tell us their Principles are the same they were in the beginning, without the least variation or change; I have and shall present the World with a few of their primitive Principles; and this Book being like to come where my former Parts may not, since I design'd to present some of them to some Members of the first Parliament of Great Britain, therefore have I enlarged, and quoted some few Passages I have heretofore quoted, and altho' I have contracted some of them for brevity sake, yet I have been careful (as I have always been) to keep to the true Sense of the Matter, according to the common acceptation, and import of the Words. And this I shall be ready to make good, with voice; and therefore as they have given us warning, Reason the second, saying, And therefore look about ye; So I hope it will be a caution to our Legislators; for indeed I think it is time: And therefore not to multiply Arguments here, I proceed to make some brief Remarks upon the whole, for the refreshing the Readers Memory.

Some Remarks upon, and Inferences from the foregoing Thirty Reasons.

Remark on Reason 1. It is self-evident that they put a Barrier or Caveat, to prevent their Disciples from begging of God to give them a sight and sense of their Sins, and consequently to make confession of their Sins to God, and crave pardon for the sake of Jesus Christ; and that this Doctrine has had such Influence, that no Quaker was ever heard to make publick confession of Sin, and to beg God's pardon, for the sake of Jesus Christ, or in any Books, to exhort their Disciples to the practice of it, as I have made it plainly appear.

Remark on Reason 2. It's plain that the Quakers deny Jesus Christ to be the Son of God, saying, Here is our Christ, and your Christ; our Christ (say they) is the Light within, but your Christ is a Mock-Christ, a dead Christ, at a great distance above the Stars, a Man you never saw nor knew; and therefore one of us, viz. either the Christians, or the Quakers must be Idolaters, for the Quakers have set forth two Christs, one the Light within, which they worship and adore in themselves, and in one another. This they call their Christ. The Christians own no other Christ than Jesus of Nazareth;

(g) Vindiciae Veritatis, &c. Preface, &c. Printed 1703.

(h) P. 2. Ibid.

(i) P. 218 224. lb. See Part I. P. 44.

(k) I believe it; but why then do you so alter in your Writings, and change your Practices?

(l) Primitive Christianity continu'd. &c. p. 6. Printed 1698.

zareth; him they worship and adore, as the second Person of the Glorious Trinity.

Remark on Reason 3, 4. Where they say all hang upon their Light within, and if that move them they can break the Laws; so that as their Obedience is precarious, so is their Principle dangerous to any Government. And therefore they exclude the Magistrate to have any thing to do with the Church.

Remark on the 5th Reason, which is like the other; all their Obedience hanging on their Light within, as that moves, so they may, and are allow'd to break the Commands of God, as well as the Commands of the Magistrate; they may, or they may not open their Shops, and do servile Work on the Sabbath Day. *Whitehead* in the 6th Reason grants the same; and in Reason the 7th they deny the Moral Law, or the Ten Commandments, to be their Rule. For says *Fox* in Reason the 8th, we deny all those whose Law is Outward and Moral; yea, Scripture and Christ too as outwardly manifest, and the 9th Reason confirms the same.

Remark on Reason 10. Shews how the Quakers ape *St. Luke*; tells us when Quakerism first arose, and to what purpose, namely, to overturn the World, yea, all our preaching, praying, reading, expounding the Holy Scriptures, our Worship, Teachers, and Sacraments; all these are to be cast into the Fire and burnt: And shews their entrance into the World, and how the same differs from that of Christianity. After that an Account well attested, that *George Fox* look'd upon himself to be equal with God, to be Christ, the Way, the Truth, and the Life, nor was it deny'd by him in his Book (n), as at large made appear.

(n) *Saul's Errand to Damascus, &c.*

(o) *Rom. 13. ver. 1, 2, 3, 4, 5, 6, 7.*

Remark on Reason 11, 12. Observe, that as they say the Soul is Immortal, so is the Power Immortal, to which the Soul is to be subject; quite perverting the Doctrine of *St. Paul* (o), to which that Quotation out of their Book alludes, and the Reason is, because all Power in Heaven and Earth is committed to their Light within. Thus they throw off the Power of the Magistrate, all hanging on their Light within, as *G. Whitehead* teaches; and this Light within being the higher Power, and Immortal, and to which *Fox* says, every Soul is to be subject, makes every Man Judge in his own Case. This dangerous Error was not the least that occasion'd their Sufferings.

Remark on Reason 13. Where it's plain that they own no other Christ than their Light within; saying, *Christ's coming is within*; even the essential Word of God they witness within, and by which they pretend to work Miracles; and besides the place quoted in the 13th Reason (p).

(p) See Part II. Sect. VII.

Where are 12 Miracles said to be wrought by Geo. Fox, or by his Light within.

Remark on Reason 14. Where they account all knowledge of God, and zeal for his Name, founded on Scripture Doctrine, Darkness it self. For (say they) you depend upon the Scripture. I know they often object that they mean, only the written Characters, written with Ink on Paper; no, they mean the Doctrine; For when I at the Conference with *Henry Pickworth*, shew'd him one of their Books, thus intitled, *Certain Papers, which is the Word of the Lord*; I ask'd him, whether he meant the Doctrine therein, or the Characters of Ink on Paper? He answer'd, The Doctrine; and so do we, touching the Scripture; and they know it; but thus they quibble, though I never knew any of our Clergy that ever intitled one of their Books *Certain Papers, which is the Word of the Lord*. But this Blasphemy with the Quakers is frequent; whose Enmity against the Clergy first sprung, because they preach'd out of the Bible; and therefore they first made War with them (q). Another Reason they give why the Christians are wholly in Darkness. Why? because they have the Common Prayer, and would have a King to reign over them, in which Nature lodgeth the Murderer. But to the Kanters, their near Kindred, they had a pure Convincement, only they fled the Cross, they did not keep strictly to Thee, Thou, the Hat, &c. but for the Presbyterians and Episcopalians, &c. they are in Darkness it self.

(q) See the Introduction, p. 261, 262.

Remark on Reason 15. There they tell us they are against all changeable Temporary Laws, made by imperfect Men; and though they break them all, yet they shall not be judged by their Light within for the transgressing of them; and how dangerous this Doctrine is, let the Wise in Heart judge:

And

And therefore no marvel, if they suffer'd for broaching such damnable Doctrine.

Remark on Reason 16, which saith, *No command in the Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conscience; it is Conviction that can only oblige to Obedience, when any Man is convinced, that what (r) was commanded another, is requir'd of him, then, and not till then, he is rightly Authoriz'd to perform it (s).*

I have taken the Doctrine of *William Penn* a second time, because I have it verbatim recited by himself in a second Book, except the Word *what*, which poor *Will. Penn* could not swallow a second time, it render'd his Doctrine so foul. And because I think my self not capable fully to describe this Position of *W. Penn's*, neither have I apt Words to illustrate the Impiety thereof; I shall therefore borrow some of the Words of *J. C.* a publick Minister, in his Book (t), and they shall be such Words too, as *William Penn* hath quoted out of this Minister's Book; and I think he has not wrong'd his Position at all, viz.

' That this Position opens the Flood-gate to all Error, Atheism, Impiety and Wickedness; and that it is the overthrow of all Law and Government, [as well as twenty of the Instances which I have quoted out of their Books, as Reasons which have occasion'd their Sufferings] ' that Sins of Ignorance are no Sins; for all Conviction is by Knowledge: That this Position justifies *Saul's* Blasphemy and Persecution, because he did it ignorantly: It justifies all erroneous Doctrines, and practical Misapprehensions, and whatever Vices lies in the Understandings of Men; *Penn's* Position doth justify the *Irish* Rebellion, the *French* Massacre, the *Marian* Persecution, the Ten Persecutions of the Primitive Churches, the Gun-Powder Treason, Judaism, Mahometism, Paganism, Popery, and all erroneous Sects in the World, with all their false Principles and Practices. Christ saith, It is Life Eternal to know God and Jesus Christ. *Penn's* Position saith, If you are ignorant and unconvinc'd, no Law can lay hold on you; if you be deluded, and practise according to the conviction of your deluded Mind, you are excused, not being convinced, for Conviction only oblige to Obedience (*).

Again, If Conviction be the only Ground of Obedience, and that the Authority of Scripture depends upon the Rectitude and Purity of Conscience, then all Rational Laws, both Divine and Humane, are overturn'd, [as above Twenty of the Reasons mention'd herein, out of the Quakers Books, clearly set forth], ' and a stop is put to all Religion and Piety towards God, to all Conscience, Honesty, and Charity towards Men; so that Princes and Rulers may command (u); and make never so good Laws, Conscience may come and say, I deny all these Laws, and the Makers of them, [and the Setters of them up (w)] Children may refuse to obey their Parents, Servants their Masters, and Inferiours their Superiours, if Conscience shall be unconvinced; and if Conscience be deluded, Subjects may murder their Princes, Children their Parents, Servants their Masters, one Man another; there can be no Law but Conscience, and whatsoever Conscience says, must stand. The Quakers Conscience says one thing, the Papists another, the Pagans, the Turks, the Jews, the Tyrants, the Traytors, the Hereticks, the Worldlings, the Hypocrites, the Proud, the Adulterers, the Sabbath-Breakers (y), how many contrary Consciences are these? How many Gods shall we have, as well as contrary Laws, if Conscience and Conviction only oblige to Obedience? p. 13. I refer my self, and what I have writ to impartial Censure, warning and entreating all People, as they love their Souls, to take heed, and beware of Quakerism. Keep your Poison to your self *Will. Penn*, and none will perish by it but your self; but if you will needs vend it, and in the view of the Nation, and such at least as know the *English* Tongue, and set up a Position subverting all Religion, Law, and Government, and levelling all Holy and profitable Rules and Commands to Men's Lusts (z), leaving no Man in the World under any Obligation, or any Duty to God or Man, further than he is convinced in his Conscience. Be it known to you, and all your Confederates, in this black and horrid Conspiracy, that Jesus Christ hath his

(r) *William* drops what. I see, he was gravelled. (s) The Skirmish was defeated, &c. By *W. Penn*, p. 8. Printed 1676.

(t) *A Skirmish* made upon Quakerism, &c. p. 2, 3, 4, 5, 6.

The Flood-gates open'd. Introd. p. 261, 262, 263, 264.

(*) Compare the Quakers Practices with this Minister's Consequences, drawn naturally from *W. Penn's* Position, and they agree in Case Gender and Number.

(u) To keep the Sabbath, to keep a Day of Fasting and Humiliation, a Day of Thanksgiving; but we see by this Doctrine their Commands are trampled upon.

(w) As in Reason 23. (x) See the Proclamation for *W. Penn*. Part II. p. 67.

(y) See Reason 5.

(z) Witness their Hat, and disrespect to Government, Signs of levelling Principles.

- (a) Read the 28 Reasons, the Petition out of Lancashire, and other Proofs in Part I, II, III. and all thou hast appear'd so much affected with these Consequences, that thou hast taken some care to print them, without shewing any dislike to them, but rather approv'd by thee, so that thou dost espouse the same, and what J. C. the Minister writ, thou hast made thy own by Adoption (b) as in the Case of John Ainsloe's Query, &c. Churchm. As to the first Part, I have shew'd plainly, that they are not my own Words; for W. Penn quoted them, and I transcrib'd them after him, as the Ministers Words; and therefore will say as Richard Claridge says in a like Case, *That this brief Review of the Consequences has nothing of mine in it, unless some few Words, the whole being the Ministers, as I have shew'd; and if any wrong is done (to Will. Penn) he is to answer for it, and not I, the transcriber* (c) F. B. But to the second Part, I confess that I am so affected with the Consequences, they being so naturally drawn from W. Penn's Position, that I am content to be accounted Author by Adoption, and as I think it an Honour to be so accounted, so I make no doubt but to prove the Truth of every Consequence from Matter of Fact, not only by these Thirty Reasons, but from Three Hundred which I have, and yet shall produce before I end the several Parts.
- I grant, that Will. Penn wrote another Book, wherein he sings another Song, and contradicts this Position of his in his Book (d); for with the Quakers Contradictions abound, and the said Consequences are so full to my Purpose, that there's little need of further Remarks; yet take a Brief of them as followeth, viz.
- (d) A brief Examination and State of Lib. Spiritual, p. 3, 11. See Sect. XVIII. Remark on Reason 17, 18. Their Prophet Burrough tells us that the Quakers are raised up contrary to all Men; I suppose they mean Christians, if so, I am of his Opinion in that Particular. And that they cannot seek to outward Authority, there I differ from him; for I see none seek more, nor give greater attendance at the Commons Lobby. And therefore (say they) *all imperfect and changeable (viz. Temporary) Laws we deny; (and they tell you farther) that their Lord will never judge them for their transgressing of them.* Upon the same foot they tell us, Reason 19. *That all Kings and Emperors that have been since the Apostles time, sprung out of Darkness, (i.e. the bottomless Pit) that such as own'd them were Apostates, and Traytors; For (say they) all Kings (and consequently Queens) are Spiritual Egyptians.* And in Reason 20, they tell us, *That our subjection to them has been through Ignorance; And that subjecting our selves to Hereditary Government standing in a single Person successively, has been the cause of the Nations Bondage; and that it is a dirty nasty Thing once to talk of a House of Lords.* Adding, Reason 22. *That a Parliament chosen by most Voices, as the People's Birth-right, according to the Custom of England, cannot act for God, and the good of the People.* And therefore (they say Reason the second) *Look about ye: A good Caution, and I think it's high time, especially since they tell us, Reason the 10th, That the Power with which they are invested, and for which they are raised, is to overturn the World.* All this consider'd with Reason 30, shews that their Principles are now, not only Anti-Christian, but Anti-magistratical, Anti-monarchical, and Anti-parliamentary, and that as Prophets too. And that these Principles are not only Bloody, but they strike directly at the very Constitution of our Government, and the Foundation of it, Root and Branch; and which is confirm'd to all Intent and Purposes (e). And therefore in pursuance of these bloody leveling Principles, they advise to the selling all Abbey Lands, Glebe Lands, the Queen's Parks, Rents, and Colledges, and that our Churches and White-Hall be made Alms-Houses. Thus they stand Witnesses against Parliaments, Laws, and Government, as in Reason 24, adding Reason 25. *That they are Dreadful to the Wicked, (meaning the Christians) for they tell us the Quakers were elected before the foundation of the World) yea, and must be their fear; tho' as yet, and for the present they are not to be made use of by a fighting method*
- (e) Read Reason 30.

method, but are given up to bear and suffer, yet they have laid an early Claim to the Carnal Weapon. And they tell us their Light within in Reason 26. is the true Eternal God, which will burn, consume, and lay waste all before it, that will not own it so. Read Reason 27. and there is a Quaker-Prophecie which confirms all. And Reason 28 tells us, That all Rulers are accountable to the People; Right Levellers! And if any thing be wanting in all the foregoing destructive Principles, to make up this bloody Scene, read the 29th Reason, and there is the Picture of Quakerism drawn to the Life, by *George Fox* their Founder. Now if any tell me that the Act of Oblivion at the coming in of King *Charles* the Second, acquits them of these Books, I grant it, provided they had not revived them themselves; but since they tell us, as in Reason 30. That their Principles are the same now they were in the beginning, without the least Variation or Change; I think, with submission to better Judgments, that at least they are now so far answerable to the Government for them, as to own them, or deny them under their Hands. Thus referring to the said Consequences of these Levelling Principles, naturally drawn from the Premises, by that worthy Minister *J.C.* in his Book (f), as recited by *W. Penn*, in his Reply thereunto, intitled (g). And so I conclude this Section.

(f) *A Skirmish upon Quakerism, &c.*
(g) *The Skirmisher Defeated, &c.*

S E C T. XXI.

Shews the Quakers Sufferings, with the Nature of them, by Fines and Imprisonments, not being Persecution for Righteousness, or Preaching in the Name of Jesus, but legal Prosecution, for Disobedience to Authority.

Before I proceed to the Matter in Hand, I would premise some few things; and First, Touching the Quakers Chronicles of their Sufferings, with which they have threaten'd the Government this thirty or forty Years past, but no such compendious Chronicle yet appears, nor do I expect will, until all are dead that are able to detect the same, and then it may look like a fine glistening thing, and be able to dazle the Eyes of the weak and overcredulous: And therefore I must content my self to take my Measures from their printed Books, and from which I may shew their Vain-glory, and Over-conceit of their own Merits, as well as meet with their said compendious Chronicle, if not prevent its coming forth. However, take their Threats in their own Words; I shall begin with their Learned Apologist *Robert Barclay*, viz.

And we see the Hand of the Lord herein, which in due time will yet more appear, that as through our faithful Testimony, that Anti-christian and Apostatiz'd Generation of Men, the National Ministry, hath receiv'd a deadly Blow, by our discovery, and witnessing against Tythes, against which we have testified by many cruel Sufferings of all kinds (a), as our Chronicle shall make known to Generations to come (b): So that their Kingdom in the Hearts of Thousands begins to totter and lose its strength, through Truths prevailing in the Earth. So on the other Hand do we weaken the strength of their Kingdom, who judge for Rewards. The Nations shall come to be eased, and disburden'd of that deceitful Tribe of Lawyers, as well as Priests. Those that turn from us, have not been capable to do us any considerable hurt (c); and I never knew any of them prove steady to those to whom they go (d): I find other Professors make but small boast of any Profelytes they get from us; I hear little of their proving Champions, for the Principles of others against us (e).

(a) *That's a loud Lye; were they saw'd asunder, put in boiling Oyl, &c?*
(b) *But why not now? Are you afraid of being detected?*
(c) *Geo. Fox differs in Judgment. See his Journal.*
(d) *That made*
p. 418.

you secure, did it?

(e) *The Anarchy of the Ranters. By Robert Barclay, p. 16, 42. Printed 1676.*

Thus

Thus have they boasted of their faithful Chronicle, and compendious History, of their deep Sufferings this thirty or forty Years, but none comes out; no, they begin to be ashamed of what they have already printed; they are such silly Things, so false in Fact, so ridiculous and impertinent, that their Threats vanish, the Clergy prosper, the Lawyers stand their ground, in spite of all the Quakers Diabolical Fury, and Satanical Madnefs. Well, but let us hear what Father Penn says to the Matter, that Hot-spur, their ready Scribe formerly, but now dull, having been gaul'd, he's now quite tir'd, unless here and there he may peep and creep with a nameless Book (f), like a very Night-bird (g), viz.

(f) *The Truth of God, as held by the Quakers.*
(g) *As he call'd Mr. Headworth. See his Winding Sheet, &c.*

New Provocations (says *W. Penn*) may give fresh occasion for their History to come abroad to the Nation, more compendiously than ever; they thereby necessitating us (i. e. *Mr. Faldo's* writing against the Quakers so provok'd them) to rip them up, and shew how nauseous this officiousness of theirs is, a Work I take no pleasure in, but am sorry, that such as have given that just occasion for Rebuke, should fall so severely on us now about Religion, &c. (h)

(h) *A Rejoinder, &c. By W. Penn, p. 410. Printed 1673.*

Again, let us hear *W. Penn* once more, how he threaten'd the Nation with a more compendious Chronicle than ever, and indeed their Chronicle stands in need to be more compenduous, for all the Chronicles I have yet seen (and they are many) are so loose, so impertinent, and for such trivial Sufferings, as none but the Quakers would have shewn themselves so idle and vain-glorious, to record to Posterity; and of which I shall present the World with a sufficient Sample. But to the Matter,

Our Faithful Chronicles of the Bloody Tragedies (says Father Penn) of that professing Generation (meaning the Dissenting Ministers, when they had Power) will tell future Ages other things, &c. (i). But why future Ages? Why not presently? O hold there, there are so many living that might detect them, especially if they should be so compendious as to set down the Year of the Lord, the Month of the Year, and the Day of the Month, the Warrants by which they were distrain'd, and Witnesses to prove the same; of which I find not Two in a Hundred, nay, not in a Thousand, of their great and little, petty and frivolous Sufferings.

(i) *Judas and the Jews combin'd against Christ and his Followers, &c. p. 41. Printed 1673.*

In the first of these Instances *Robert Barclay* hugg'd himself, that such as turn from them, have not been capable to do them much hurt, that they prove not Champions for the Principles of others against them. But if any please to look into Section XIX. they may see that *Mr. Pennyman*, once a Quaker, conquer'd the whole Club of Quakers (k). And although we do not pretend to be Champions, yet this I can say, and upon better Grounds than *Barclay*, as above; That through the Faithful Testimony of such as have left them; together, with such as came to our assistance, That, that Anti-christian and Apostatiz'd Generation of Men, call'd Quakers, hath receiv'd a deadly Blow, by our witnessing against their Errors, Blasphemy, and destructive, as well as pernicious Principles; so that their Kingdom in the Hearts of their own People begins to totter, and many that were that way inclin'd, are stopt from running headlong with the Herd into the sink of Quakerism; and though for this our Testimony many of us have suffer'd more from the Quakers than ever, when Quakers, we suffer'd from the Christians, yet do we rejoice, yea, and will rejoice, and bless God, who has so signally wrought, and brought to pass great things by weak Instruments! For many of us can say with Holy David, *I will praise thee, O Lord, with my whole Heart; I will shew forth thy marvellous Works. I will be glad, and rejoice in thee: I will sing praise to thy Name, O thou most high. When mine Enemies are turn'd back, they shall fall and perish at thy presence. For thou hast maintain'd my right and my cause; thou sattest in the Throne judging right. The Lord is the Portion of mine Inheritance, and of my Cup: Thou maintainest mine Lot. The lines are falln unto me in pleasant places; yea, I have a goodly Heritage. I will bless the Lord who hath given me Counsel: My Reins also instruct me in the Night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be mov'd* (l).

(k) See Sect. XIX. *The Quakers Challenge to Fasting, and waking 7 days and 7 nights.*

(l) *Psal. 9. 1, 2, 3, 4. 16. 5, 6, 7, 8.*

I am at length come to shew the Quakers Sufferings, and the nature of them, whether by Fines, Imprisonments, or Corporal Punishments, taking a Sample only, and that out of their own Chronicles, I mean their printed Books, and as well of the greater sort of their Sufferings, as of their lesser, or petty Sufferings, and that numerically (m). And

First. The first, the greatest, and most compendious Suffering I meet with, was *James Nayler*, who for his Blasphemy, (though no higher Blasphemy then *George Fox* was guilty of) in owning himself (or his Light in him, which is tantamount) by those incommunicable Names and Attributes due only to our Lord and Saviour *Jesus Christ*. As 1st. *That he was the fairest of Ten Thousand.* 2dly, *The only begotten Son of God.* 3dly, *The Prophet of the most High.* 4thly, *The King of Israel.* 5thly, *The Everlasting Son of Righteousness.* 6thly, *The Prince of Peace.* 7thly, *That he was sent to judge and try the Cause of Israel.* 8thly, *That his Name was to be (no more James, but) Jesus.* 9thly, *He in whom the hope of Israel standeth.* For these and the like Blasphemies the Parliament being highly concern'd, wisely took these things into their Consideration, and Examination; they would not believe the sham Papers the Quakers put into the House, no, nor yet the Outcries that were against them by many Books, how true soever; no, they examin'd *James* by a Committee, set apart on purpose, as also the Matters and Things laid to his Charge; and when they found by sufficient Evidence, that notwithstanding all the Quakers sham Confessions, and blind Excuses, *James Nayler* was prov'd guilty; the Parliament pass'd this Sentence, which was executed accordingly.

December the 17th, Anno 1656.

' Resolved, That *James Nayler* be set on the Pillory, with his Head in the Pillory, in the *Pallace-Yard, Westminster*, during the space of two Hours on *Thursday* next, and shall be Whipt by the Hangman through the Streets from *Westminster* to the *Old Exchange, London*, and there likewise be set on the Pillory, with his Head in the Pillory, for the space of two Hours, between the Hours of Eleven and One, on *Saturday* next; in each place wearing a Paper, containing an Inscription of his Crimes; and that at the *Old Exchange* his Tongue be bored through with a hot Iron; and that he be also there stigmatiz'd on the Forehead with the Letter *B*. And that he be also sent to *Bristol*, and be convey'd into, and through the said City on Horse-back, bare ridged, with his Face backward, and there also publickly whipt, the next Market-day that he comes thither; and that from thence he be committed to *Bridewel-Prison, London*, and there restrain'd from the Society of all People, and there to labour hard till he shall be released by Parliament; and during that time he be debarr'd the use of his Pen, Ink, and Paper, and shall have no more relief than he earns by his daily labour.

All which was accordingly executed, and which did great Service; for from that time the Quakers never publickly own'd those Divine Attributes to be given to themselves (n). But during all the time of his Tryal, Examination, and Sentence, great Application was made by the Quakers to *Oliver Cromwell*, whom they had flatter'd, as they usually do all in Authority; calling him *Dear Friend, Noble Oliver, &c.* And offer'd him their Prophecies, counselling him to Blood and Slaughter all the World over (o), glorying in the Murther of *K. C. I.* Yet all this, and much more could not prevail with their *Dear Friend Oliver* to stand their Friend, and abbet them in their Blasphemy, yet by their begging, and often petitioning, they prevail'd with him for his Letter to the Parliament; which is as followeth, viz.

Oliver Protector,

Right Trusty, and Right Well beloved, We greet you well. Having taken notice of a Judgment lately given against one *James Nayler*; And altho' we detest and abhor the giving, or occasioning the least Countenance to Persons of such Opinions or Practices, or who are under the guilt of such Crimes, as are commonly imputed to the said Person. Yet

R

we

(m) Left
John Field
again complain
I mention only
Diminutive
Sufferings.

(n) Tho' they
tell us their
Principles are
now the same
they were in
the beginning.

(p) See Part I.
p. 5, 6, 15, 16.

' we being interested in the present Government, on the behalf of the People
' of these Nations, and not knowing how far such a Proceeding (wholly
' without us) may extend in the Consequence of it; We desire that the
' House will let us know the Grounds and Reasons whereupon they have
' proceeded. Given at *Whitehall* the 25th Day of December, 1656 (q).

(q) *A True
Narrative of
the Examina-
tion, Tryal, and
Sufferings of
J. Nayler,
&c. By G. Fox,
Robert Rich,
and William
Tomlinson.
Printed 1657.*

p. 16, 17, 18,
19, 20, 21, 22,
23, 34, 55.
(r) See P. III.
Sect. XIII.

p. 243.
(s) *For the
King and both
Houses of Par-
liament, &c.
Anno 1684.*

To our Right Trusty and Well-beloved
Sir Thomas Widdrington, Speaker.

This is the most compendious Chronicle of the Quakers Sufferings which
I have seen, and of which I have given a more full and particular Ac-
count (r). I hope the Quakers will not upbraid me for giving an account of
their Diminutive Sufferings. I having in the last Section given Thirty In-
stances, which occasion'd the Quakers Sufferings. I shall now recite a Ca-
talogue of those particular Branches the Quakers themselves set forth, as
the Grounds and Reasons for which they have suffer'd, and Anno 1664.
presented them to the King and both Houses of Parliament, as a Declara-
tion of their Sufferings, and the Cause thereof (s).

A Catalogue of the several Branches, which they say occasion'd their Sufferings.

- Branch 1. *We suffer because we cannot pay Tyths to the Priests of Baal.*
- Branch 2. *We suffer because we meet together to worship God.*
- Branch 3. *We suffer because we do not go to the Steeple-Houses to Worship.*
- Branch 4. *We suffer because we do not pay Clerks Wages, to say Amen.*
- Branch 5. *We suffer because we set open our Shops on Fast-days, &c.*
- Branch 6. *We suffer because we cannot repair the Steeple-Houses.*
- Branch 7. *We suffer because we Speak in Steeple-Houses, &c.*
- Branch 8. *We suffer because we cannot Swear.*
- Branch 9. *We suffer because we say Thee and Thou to a single Person.*
- Branch 10. *We suffer because we put not off the Hat, nor make a Courtesie, &c.*
- Branch 11. *We suffer because we deny all Games, Sports, vain Shows and Plays.*
- Branch 12. *We suffer because we deny eating and drinking in excess, &c.*
- Branch 13. *We suffer because we refuse powdering the Hair.*
- Branch 14. *We suffer because we refuse to wear costly Apparel, with Gold, Silver, and Pearls, and have no Fellowship with them, &c.*

I shall examine these Branches somewhat particularly. First that
of Tythes. As is express'd in their Book, intituled, *The Cry of the
Oppressed from under their Oppressions, &c.* Subscrib'd by George Fox,
p. 10. 28.

Branch 1. John Haskin, for Tythe of the value 12 s. 7 d. had Goods taken	02	00	00
John Stricket, for Tythes of 16 s. value, had taken from him one Cow	02	10	00
Richard Wilson, for Tythe of 1 s. value, had Goods taken	00	07	00
Thomas Haskin, for Tythe of 2 s. 4 d. value, had Goodstaken worth	00	06	08
John Peacock, for Tythe of 22 s. 2 d. value, had Goods taken from him worth	01	17	00
George Scot, for Tythe 15 s. value, had Goods taken worth	00	18	08
John Relf, for Tythe 5 s. 3 d. value, had Goods taken worth	01	10	00
Will. Salker, for Tythe 8 s. 3 d. value, had Goods taken worth	01	00	00
Tho. Mark, for Tythe 1 l. 2 s. 4 d. value, had Goods taken worth	02	14	00
John Nickolson, for Tythe 12 s. 8 d. value, had Goods taken worth	02	00	00
Richard Scott, for Tythe 4 s. 10 d. value, had Goods taken worth	00	07	00
Widow Pressman, for Tythe 8 s. 3 d. value, had Goods taken worth	01	00	03
Tho. Bewly, for Tythe 1 l. 8 s. value, had Goods taken worth	03	06	00
Tho. Rickerby, for Smoak-Mony 5 d. $\frac{1}{2}$ value, had Goods taken worth	00	02	06
Will. Richardson, for Tythe 1 l. 10 s. 4 d. value, had one Horse taken worth	03	10	00
Hen. Johnson, for Tythe 1 l. 10 s. 9 d. value, had one Horse taken worth	02	13	04
John Gill, for Tythe 13 s. 4 d. value, had one Horse taken from him worth	02	10	00

I next

I next shall shew how many in Ten Counties have been su'd in the Exchequer for Tyths, mention'd in this Book, *The Cry of the Oppressed, &c.* p. 28, 29.

Bedfordshire, James Tayler *sued in the Exchequer for Tythes.*
 Hertfordshire, John Blindall *sued in the Exchequer for Tythes.*
 Somersetshire, Tho. Darley *sued in the Exchequer for Tythes.*
 Wiltshire, David Hale, John Joy, and Charles Barret *sued there:*
 Oxfordshire, Richard Church *imprison'd for Tythe in the Exchequer.*
 Kent, Sam. Fisher, Abiezer Baykin, *sued in the Exchequer for Tythes.*
 Suffex, Richard Prat *sued in the Exchequer for Tythes.*
 Norfolk, Robert Jacob *sued in the Exchequer for Tythes.*
 Middlesex, Richard Davies, Rob. Dring, and John Askew *sued as above.*
 Nottinghamshire, Robert Mawlam *sued in the Exchequer for Tythe.*

Now, consider their Art in magnifying, and multiplying their Number, that in Ten large Counties, can find but Fifteen Persons (*) *sued for Tythes in* ^{(*) Five of them I left out.} the Exchequer; of which they have made such a loud Cry in the Nation of Persecution, and suffering for Conscience-sake, &c.

I come next to a Book put forth by Thomas Robertson (w), of the Sufferings of Robert Minter for Tythes. An Account of whose Goods taken away, are

1 Pillow, 2 Feather-Beds, 3 Feather-Bolsters, 2 pair of Curtains, 1 Flock-Bed, 4 Chests, 3 Forms, 2 Tables, 3 Milk-Pails, 4 Blankets, 1 Flock-Bolster, 1 Brewing Furnace, 4 Brass-Kettles, 21 Pewter-Dishes, 1 Bedstead, 2 pair of Curtains, 2 pair of Valens, 2 Cover-cloaths, 1 Rugg, Cords for 2 Beds, Iron Rods for 2 Beds, 10 pair of Sheets, 1 Warming-Pan, 3 Spoons, 5 Table-Cloaths, 6 Towels, 2 pair of Pillow-bears, 1 Trunk, 3 Milking-Pails, 5 Horse-Harness, 1 Pillion and Covering, 1 Dozen of Trenchers, 11 Quarter and an half of Wheat, 1 Spade, 13 Sacks, 3 Bushels of Barley, 1 Hundred and half of Hops, 1 Mattock, 21 Lambs, 3 Sheep, 5 Calves, 30 Hogs and Pigs, 1 Dung-Fork, 19 Changes for Men and Women, 12 Children's Beds, 1 Mantle, 45 Double Clouts for a young Child, 5 Double Neckcloaths, 1 First Suit for a Child, 4 pair of Sleeves, 6 Caps for a Woman, 1 Swadling Band, 3 Pinchushins, besides a Thousand Pins, and half a Cheese, 1 Back-bed, 2 Double Bibs, 1 Vail, 1 Dressing, 7 Chin-Stays, 3 Biggins, 4 Double Cross-cloaths for a Woman, 3 Shirts, 4 Blankets.

I think I have taken in all, except a Vessel of Beer broach'd, of which the Officers drank freely, and let the rest run out. O dreadful Sufferings! Tho' no more than might be due, he being a great Farmer, and perhaps had not paid his Tyths for several Years; and if a Record of all the Executions that have been serv'd in England were kept, how many is there in England that might complain of their Sufferings, and Persecution, and as justly too as the Quakers do? However this may serve to shew how they magnifie their Sufferings, and multiply them to a Row of Pins, and a Child's Double Clout.

I shall mention but one Case more, as yet, on this Branch for Tythes; and that shall be James Haviland, by an Exchequer Process (x).

(w) A horrible thing committed in the Land, p. 7, 8. Printed 1658.
 Rob. Minter's Suffering.
 (x) The Case of Ja. Haviland. Printed by Tacy Sowl.

Look from James Haviland by the Exchequer Prosecution, &c. viz.

2 Tables, 21 Yards and a half of blue Linning, 13 Yards of Dowlas, 31 Yards of narrow Dowlas, 2 Feather-Beds, 4 Feather-Bolsters, 1 Dust Bolster, 9 Bed-Blankets, 2 Coverlets, 1 Flock-Bolster, 4 Feather-Pillows, 2 Rugs, 6 Sheets, 3 Coverlets, 3 Canvas Bolster-Cloaths, 2 Table-Coaths, 3 Waist-Coats, 2 Great Coats, 4 pair of Breeches, 1 Warming-Pan, 2 Pewter-Plates, 1 pair of Boots, 2 great Brass-Kettles, and 1 Bellmetal Pot, 1 Brass Pot, 1 new Towel, 1 new Trendle, 2 new Half Hogsheds, 8 Joint-Stools, 6 Leather-Chairs, 1 large Frame-Table, with its Frame, 1 Powdering-Tub, 5 Deal-Boards, 1 pair of Tongs, 1 Fire-Pan, 4 Beer-Vessels, 1 Hand-Mill, 2 Winnowing Sheets, 4 Sacks, and 2 Bushel-Bags, 3 Pecks and a half of Wheat, 1 Peck and a half of Beans, 4 Sieves to winnow Corn withal, 2 Rush-bottom Chairs, 1 Axe, 13 pound of Bacon, 1 Oak Chest, 1 Cup-board, 1 Coffin, 1 Pillion, 1 Pannel, with Foot-Stool and Girts, 1 Brewing-Fat, 1 new Strap-Rope, 1 Box, 1 Hanging Press, 1 Bedstead, with a Cord and Mat, about 4 load of Clef Wood, and other great Wood, 1 Pocket-Knife which cost (when new) 2 s. 6d. 1 Pocket-Handkerchief.

(y) Let W. P. try if he can bring forth a more compendious Chronicle.

Handkerchief, 1 Holland Cap. But this is like *Minter's Case*; no Process produced, no Witnesses to attest the Truth of it, but their own bare Words.

(?) Some Principles of the Elect People of God, call'd Quakers, p. 15. By Geo. Fox. (2) See Sect. XX. Reaf. 19. out of Edw. Burrough's Works.

Thus I have given a good Sample of the first Branch of their Complaint of suffering Persecution, touching Tythes, and their being prosecuted in the Exchequer for the same, which has done much good. For now, as in particular at *Milden-Hall* in *Suffolk*, since Mr. *Archer* prosecuted *Simon Burgis*, *William Twaits*, *John Powell*, &c. in the Exchequer, about Ten Years ago; the Quakers there pay their Tythes (with very little trouble) as well as others, notwithstanding the Commandment of *George Fox*, viz. All People that read this (Book 2), never come ye more at the Steeple-house, nor pay your Priests any more Tythes. And therefore all imperfect and changeable Laws we deny, and for their Transgression we shall not be judged of the Lord (a).

The Second Branch of the Catalogue, touching Meetings.

Branch 2. <i>Jos. Harrison</i> was fin'd 5 l. for a Meeting at his House, and	
distrain'd Feather-Beds, Bolsters, Chairs, &c. to the value of	07 00 00
<i>Robert Southgate</i> of <i>Twyford</i> was fin'd 5 l. for being at the same Meeting,	
and distrain'd a side of Beef, a Bullocks Hyde, a side of Mutton, and	05 15 00
other Joints and Household Goods, valued (by himself) at	
<i>John Wade</i> , for a Meeting at his House in <i>Twyford</i> , was fined 20 l. di	
strained 2 Horses, a Plow, and other Goods, to the value of	24 13 00
<i>Jos. Harrison</i> was fined 5 s. for being at the same Meeting, distrain'd	
a Brass-Pot and Warming-Pan, value	00 10 00
<i>Robert Southgate</i> was fined 5 s. for being at the same Meeting, distrain'd	
1 Bullock's Hide, a Neat's Tongue and Cheek, value	00 08 00
<i>Jos. Harrison</i> was fined 15 s. for he and his Wife being at a Meeting, di-	
strained 1 Horse, Bridle, Saddle, Pillion, Pillion-cloath and Foot-stool	04 10 00
<i>Edmund Peckover</i> for being at a Meeting, was fined 10 s. taken from him	
7 Yards and 3 Quarters of Linnen Cloth	00 14 00
<i>Samuel Cater</i> for Preaching at a Meeting at <i>Jos. Harrison's</i> House in <i>Pha-</i>	
<i>kerham</i> in <i>Norfolk</i> , July 1670, he was convicted thereof before <i>Christopher</i>	
<i>Calthorp</i> (call'd Justice), fined him Twenty Pounds, sent the Records of	20 00 00
Conviction to the Magistrates at <i>Ely</i> , who sent out their Warrants, and	
took away his Goods.	

Now does not this look like a Suffering of Twenty Pound? 1st he preach'd at the Meeting, as they confess under their Hands in this Narrative (b). 2^{dly}, That the Justice convicted him, and fined him 20 l. 3^{dly}, That he sent the Records of Conviction to the *Ile of Ely* Magistrates. And 4^{thly}, That those Justices sent out their Warrants, and took away his Goods; and yet *Samuel Cater* all this while lost not a Groat; the *Ile of Ely* Justices took nothing away, nor a Pennyworth of his Goods sold. So that it's all a Cheat in him, who thus made his poor *Norfolk* Friends believe he lost 20 l. by preaching, when he lost not a Penny, nay, got 10 l. clear by it, as I have shew'd: And besides this Conviction was in 1670, and this Book *A Lamentable Cry, &c.* was printed 1679, even 9 Years after his being convicted, and Records sent, &c. but all this while he suffered no Damage, nor a Pennyworth of his Goods sold; why then should this Lamentable Cry be continued, but to deceive? And so are many of their Teachers Sufferings meer Shams, no Truth in them. But having spoke sufficiently to this Sophistry of *Sam. Cater* in my Book (c), where I am large thereupon; and I am perswaded many of their Sufferings are of the same Dye. As for Example,

(d) The Picture of Quakerism drawn to the Life, &c. p. 106 to 111. Printed 1697.

Tho. Richardson was (say they) taken out of a peaceable Meeting at *Ely*, at the House of *George Thorrowgood*, the 15th of the 2^d Month, 1663, by a Warrant from *William Holder* and *Henry Bruncell*, two Priests, call'd Justices, who committed him to *Wissich Goal*, where, though he was an ancient Man, near 60 Years of age, he was very hardly us'd in the Goal, and went through great Hardships, his Friends and Relations being not suffer'd sometimes to come at him to bring him Necessaries, but what they could put through the Hole of a Door and kept a whole Winter, without suffering him to have so much Wood as would make him one Fire, and he lodg'd on Straw. Whilest he was Prisoner it pleas'd

pleas'd God to visit this his Faithful Servant with Sickness; and on the 13th of the 9th Month, 1665. he dy'd in Prison for the Testimony of Jesus, and Word of God (f)

Here is their whole Record of *Thomas Richardson* verbatim; and I being committed Prisoner with him, and continued all the time with him, and remained Prisoner after his Death, and his Bed-fellow all along. I must know the whole Matter as well as any Man; but as *Ann Dower* says in one of her Letters to Mr. *Tho. Crisp*, September 20, 1683. viz. *Sam. Cater's Narrative* is call'd Quakers. come out in print: I do greatly pity him, for of a certain his Weakness is betray'd by some of his false Friends. I find my Name in it; I suspect *Geo. Whitehead* to be the Author of it (g): *Sam. Cater* is not Sophister great enough to twist his Matter together so cunningly, either to make Truth go for a Lye, or a Lye go for Truth, &c.

But however I shall endeavour to untwist this cunning Artifice of *Whitehead*, whom I take to be the Author, as to set the Matter in a clear Light; and shew this Relation to be both false in Fact, and too much tainted with their Pride of magnifying their Sufferings.

1. And first, *Tho. Richardson* was not committed by the Justices mention'd from the House of *George Thorowgood* to *Wisbich* Goal, but to *Ely* Goal, until the next Quarter Sessions.

2. And at the Sessions following, May 28. 1663, *Tho. Richardson*, my self, and the rest of us then Prisoners, were call'd to our Tryal, where several poor Men were discharged, but *Tho. Richardson*, my self, and *John Ives* were fin'd one 5*l.* one 3*l.* and the other 2*l.* for contempt of the Court, and remanded back to *Ely* Goal, and there we remained Prisoners until the Assize held at *Wisbich*, September the 4th, 1663.

3. His lodging on Straw, thus far it is true; the Goaler Mr. *Barron* finding our lodging, which we had of him cheaper than he could afford, viz. Our Chamber, a good Feather-Bed, Curtains, and all things necessary, and Sunday Dinner, all for 14*d.* a Man the Week: He then would have raised three of us that had Estates 2*d.* the Week a Man, viz. *Thomas Richardson*, *John Tye*, and my Self; who all three, rather than we would advance 2*d.* per Man a Week, suffered our selves to be put in a stinking low Room, and lay on Straw about 16 Days, and during that time we had our Victuals put in at the Hole of the Door, but never before, nor after; now who that read the recited Quaker-Relation, but would think he had lodg'd on Straw all the time, &c. And therefore let me apply the Quakers own Maxim, viz. That if any Relater of a Matter of Fact is detected of Lying in any Circumstance, no Credit is to be given to the rest, till he can rescue himself from the Imputation of a Liar (*); which in the Instance of *Sam. Cater's* 20*l.* Fine, and the Relation of *Tho. Richardson's* Imprisonment, the Quakers themselves are highly guilty of, and it stands then upon to rescue themselves, if that were possible.

3. And Thirdly, as to their saying; And kept a whole Winter, without having so much Wood as would make one Fire. This I confess on first sight renders his Sufferings very hard, very great, and very deplorable; and yet, if they had added, that during all the time I was a Prisoner, which was Three Years and Four Months, that we had not had so much Wood as would make one Fire: I do not know but they had said literally true, and yet at the same time an horrid Lye, and that in Hypocrisie; since it never was our way to buy Wood, that being dear at *Wisbich*, but all the time of our Imprisonment we had Sea-Coal plenty (h), at 5*d.* or 6*d.* per Bushel, except at such a time that the Goaler and we fell out, as above, for 2*d.* a Week: Nay, moreover, both Mr. *Hanton* Goaler of *Ely*, and Mr. *Barron*, and Mr. *Shepherd*, his Successor, Goalers of *Wisbich*, have been so kind to us, as to give us liberty often to visit our Relations, two or three Weeks together; and truly, except Confinement, which may be call'd a Suffering; we never went through any Hardship worth complaining of, except the fourteen or sixteen Days in the close Room, above-mention'd; neither do you hear of any of the Hearers Sufferings, Mark that, though we had poor Men with us, whose Wives and Children sometimes were hard bestead. To conclude this Branch of the Catalogue, I do know that many of the Hearers suffer'd much by the Conventicle Act; which Proceedings I no more like

(f) A brief Account of some of the late and present Sufferings of the People of the Kingdom, Presented to the King, Lords and Commons, in Parliament Assembled, p. 90. Printed 1680.

Subscrib'd by Geo. Whitehead and 16 more.

(g) As well she might; for *Sam. Cater* was never capable to write a Page of a Book, Sense or English.

(*) *Vindicie Veritatis*, &c. p. 43.

(h) Mind the Quakers Quibble.

like now, than I did then, by which I suffer'd more than a 100 l. But search all their Records of Sufferings, and I dare warrant, that you shall not find *Geo. Whitehead* in the List, no, nor scarce any one of their noted Teachers.

(*) *And Isben* Indeed, *Sam. Cater*, as above. was convicted, fined, and distrain'd (*), but knew not but not a Pennyworth of his Goods taken away. But to make a Flourish of that they had this, he first got me to Record it in the Register Book at *Haddenham*, in been sold, and the *Iste of Ely*, and County of *Cambridge*; I being then their Recorder to carried away. their Monthly and Quarterly Meetings. Upon this (as I have formerly ob-

(i) *The Picture of Quakerism drawn to the Life*, p. 106 to 111. serv'd in my Book (i), he had 10 l. sent him from *London* by *John Peacock* (then of *St. Ives*, Draper, since Deceas'd) as an encouragement to him to clap his Hands, and encourage the poor Hearers to go on, and which is worst of all (though to take 10 l. for pretending to suffer 20 l. when he suffer'd not a Penny, is bad enough) I say, for him 9 Years after, to put out a Book in print, and to complain of this great Suffering, is not only worst of all, but intollerable Hypocrisie. Yet such is their Practice, and such are their Principles; and this (no doubt) made Judge *Keeling* at the Sessions in the *Old Baily*, *London*, the 7th of *September* 1664. thus deliver himself, as

(k) *The Innocency and Conscientiousness of the Quakers asserted*, &c. p. 14. Printed 1664. printed by the Quakers themselves in their Book (k), viz. *I warrant you their Leaders will keep themselves from the third Offence, we shall not take them*, &c. No, though they account themselves the only Ministers of Christ, and all Christian Ministers Priests of *Baal*, yet if you come to tax them as Teachers, then, say they, We have none, Christ is our Teacher: Or if you would have them as Preachers of separate Congregations, abjure the pretended Prince of *Wales*; Oh! no, say they, Christ is our Teacher; we cannot for Conscience-sake do it. And as to Sufferings by the Conventicle Act, I have made it appear, that in the loss of 13550 l. by the Hearers, that their Teachers have not lost 50 l. See my Book (l); and so I dismiss this Branch.

(l) *The Painted Harlot, both stripp'd and whipp'd*, &c. p. 5, 6. Teachers have not lost 50 l. See my Book (l); and so I dismiss this Branch.

Branch 3. We suffer because we do not worship at the Steeple-house.

Taken from <i>William Monk</i> a Chair-Table and 4 Stools, worth	00	06	00
From <i>Ann Harrison</i> , Dogirons, Hake, Chaffing-Dish, and Tongs, worth	00	06	00
From <i>Margaret Peckover</i> , 3 Yards and a quarter of Scotch Cloath,	00	05	00
From <i>Joan Watson</i> a pair of Curtains, worth	00	03	00
From <i>Francis Larder's Wife</i> a Flagon, worth	00	01	06
From <i>William Monk</i> a Covering of his Bed, worth	00	06	00
From <i>Ann Harrison</i> a Form and Smoothing-Iron, worth	00	05	00
From <i>Alce Williamson</i> the Covering of her Bed, worth	00	04	00
From <i>Ann Harrison</i> a Pewter-Dish and Kettle, worth	00	04	00
From <i>Thomas Watson</i> his Coat, for his Wifes absenting, not Appraised			
From <i>Margaret Peckover</i> , Calico Lawn, worth	00	06	00

A Lamentable Cry, &c. p. 10, 11.

These I grant to be Sufferings, but whether greater than the Sufferings of Christ, his Apostles and Martyrs? Is the first Question, and the second is like unto it; Whether or no these Sufferings are more unjustly inflicted upon the Quakers, than the Sufferings which the Jews and Heathens inflicted upon Christ, his Apostles and Martyrs? As the Quakers teach.

Branch 4. We suffer because we do not pay Clerks Wages, &c.

Taken from <i>Richard Peacock</i> 1 Wooden Vessel, worth	00	01	06
From <i>Thomas Barker</i> 1 Pan worth	00	01	00
From <i>John Mark</i> 1 Earthen Pan, worth	00	01	00
From <i>John Fletcher</i> 1 Pewter Platter, worth	00	01	00
From <i>John Tyson</i> 1 Pewter Platter, worth	00	01	00
From <i>William Fletcher</i> 1 Pewter Cup, worth	00	01	00
From <i>John Parrison</i> 1 Pan worth	00	05	00
From <i>Edward Walker</i> , Goods worth	00	05	00
From <i>Robert Parret</i> , Goods worth	00	02	00
From <i>William Tiplady</i> , Goods worth	00	02	00

From

From Robert Tiplady, Goods worth	00	12	10
From Robert Stonehouse, Goods worth	00	02	06
From James Stonehouse, Goods worth	00	03	00
From Elizabeth Cracroft, Goods worth	00	00	08
From Henry Wilson, had a Brass Pot taken worth	00	04	05
From John Smith, Goods worth	00	17	00
From John Hooper, a Cow, worth	02	00	00

The Records of the Sufferings, &c, p. 11, 12, 13, 29.

Branch 6. We suffer because we do not repair Steeple-Houses.

Taken from Thomas Buckley, 1 Brass Pot, worth	00	07	00
From Henry Burtonwood, Goods worth	00	05	00
From Henry Burtonwood more Goods, worth	00	07	00
From Elizabeth Boulton, 4 Pewter Dishes, a Bowl and Candlestick	01	03	00
From Widow Royle, 1 Brass Pan, Pot and Dripping-pan	02	02	00
From James Brown, Goods worth	00	05	00
From Thomas Hill, 1 Pot, worth	00	16	00
From Thomas Hill, another time 1 Pot, worth	00	06	00
From William Sarret, 1 Pot, worth	00	12	00
From John (having no Surname) Goods worth	00	05	00
From Thomas Janny, Goods worth	00	05	00
From Tho. Janny, another time 4 Joint-Stools	00	06	08
From Thomas Potts, Goods worth	00	10	00
From Thomas Potts, another time his Coat, worth	01	00	00
From John Worthington, a Brass Pan and 2 Pewter Dishes	01	00	00
From John Worthington again, a pair of Shod Wheels	00	10	00

I could multiply many Instances of this kind, but this Sample is enough to shew what care they have taken to make their Sufferings surmount the Sufferings of Christ, his Apostles, and all the Martyrs since, as their two great Apostles have taught them, (as I shall shew in the next Section; and yet all will not do, as you shall see by a short Parallel which I shall set, to give a brief View of the Quakers Luciferian Pride) viz. from G. Fox their Founder, and Edward Burrough their inspir'd Prophet, and Son of Thunder; and to which George Whitehead, Josiah Cook, and Francis Hemmell have intitled themselves Authors, by their recommendary Epistles of his Works in Folio, at least by Adoption, and that by George Whitehead's own Rule (q). And so I dismiss this Branch of the Catalogue.

(q) See Sect. XV foregoing. See also my 30 Reasons, Sect. XX. why they disobey Magistrates, and condemn Laws.

Branch 7. We suffer because we speak in Steeple-Houses.

John Evans, for speaking to a Priest, cast into Prison at Reading.
 John Norris, committed to Prison for asking the Priest a Question.
 William Allen, for speaking to the People by Exhortation, committed to Prison.
 Thomas Pollard, Prisoner, for speaking in the Steeple-House.
 George Wilson, for speaking to the Priest, committed to Prison.
 Matthew Dickson, for speaking likewise, cast into Prison.
 John Roet, for speaking in the Steeple-House, cast into Prison.
 Edward Bradford, for speaking to a Priest, cast into Prison.
 William Monk, for speaking in the Steeple-House, cast into Prison.
 William Allen, for speaking in the Town Street, cast into Prison.
 John Claydon, for speaking maliciously to the Priest, Prisoner.
 Deborah Harding, for so speaking, was cast into Prison.
 James Potter, for reading a Paper in the Church-Yard, cast into Prison.
 Henry Streater's Wife, for speaking the Prophets Words, cast into Prison.
 Elizabeth Fowler speaking in the Steeple House, cast into the Dungeon.
 John Rogers, for speaking in the Steeple-House, cast into Prison.
 Ann Blackling, for speaking to the Priest, cast into Prison.
 John Snashold, for speaking in the Steeple-House, cast into Prison.
 John Beard, for speaking to the Priest, cast into Prison.
 John Clemance, for speaking in the Steeple-House, cast into Prison.

Elizabeth

Elizabeth Peacock, for Words spoken at *Whitehall*, put in Prison.

Edward Stephens, for speaking in the Steeple-House, put in Prison.

James Jones, for speaking in the Steeple-House, cast into Prison.

Tobias Hodge, for speaking in the Steeple-House, cast into Prison.

Dorcas Erberry, for speaking in the Steeple-House, cast into Prison.

Francis Tayler, for speaking in the Steeple-House, cast into Prison.

Besides, for going into other Steeple Houses, Streets and Markets, speaking to Rulers, Priests, and People, in the fear of the Lord, the Hiring Teachers, and Persecuting Rulers, have cast into Prisons more than Three Hundred Forty and Seven of us (r).

(r) A Declaration of the present Sufferings of about 140 of the People of God call'd Quakers, us, besides them; and we may reasonably suppose, that there were not less of these Locusts at that time than 28, which escaped Sufferings, which makes up 400 in all; *Abab's Number* (s). And Printed 1659.
(s) 2 Kings 22. 5, 6.

I have several Reasons why I recite so great a Sample of Disturbers of Churches, which I have taken out of 3 or 4 Pages of this Book, namely, 25; which, together with the 347, which are Prisoners, as this Book informs us, besides them; and we may reasonably suppose, that there were not less of these Locusts at that time than 28, which escaped Sufferings, which makes up 400 in all; *Abab's Number* (s). And

First, To shew what a Number of these Caterpillers there were scatter'd up and down the Nation, whereby many People were bewitch'd by their Sorceries and Inchantments: And they tell us (as in my 30th Reason, in Section the last) that their Principles are now the same they were then, without any change: Nay, *William Penn* justifies this their Illegal and Antichristian Practice of theirs, in disturbing Churches; viz. *Before a Gathering there was to be a Scattering* (t). But notwithstanding, the same Man, in the same Boook, said, with respect to such as separated from them, and disturb'd their Societies, viz. *Had they Faith, they might have kept it to themselves, and not have disturb'd the Churches Peace* (u), meaning their Schism, which they miscall the Church. Thus can they in one breath blow hot and cold, carry two Faces under one Hood. Thus we see what a Number follow'd the Example of *Geo. Fox* their Founder (w). Again,

(t) *Judas and the Jews*, &c. P. 41.
(u) P. 9. Ibid.
(w) See Part III. Sect. V.

Secondly, To shew what Christian Zeal both the Magistrates and Ministers in that Day us'd to suppress the approaching Heresie, not only by inflicting Punishments for their Disobedience to Authority, and Contempt of the Laws, but by excellent Books still extant, and which will be a means, in God's time, to lay waste the incorrigible Pride, and audacious Insolence of the said Heresie, I should have said Infidelity. For though their Principles be the same now they were then, and as destructive to Christianity, and Humane Society, yet their Practices are vastly different: For let any Christian go into their Assembly, and ask them but a sober Question out of the Scripture, and he shall meet with a taste of their violent Temper. See Part III. Sect. VI. Again,

Thirdly, Upon consideration of the Substance of this Catalogue, and all the Branches of it, but more especially of this, of disturbing Churches, with the Consequences of it: About seven Years since I took up a Parable; saying, (x) There was an Island, very populous, and well situated, the Air good, and the People generally of a sound Constitution, and govern'd by wholesome Laws, and professed the most reformed Religion of any Nation round about them: But so it fell out, that in the North part of this Island, Anno 1650. there arose a great Sea-Monster, of a Luciferian Pride, who pretended, that he, and all that receiv'd, embrac'd, and had the same Spirit, that mov'd him, were equal with God (y). That he was the Eternal Judge of the World, and knew who were Saints, who were Devils, and who were Apostates, without speaking ever a Word (z): That he was before all Languages were (a); and had a Power to bind and to loose whom he pleased (b). And he having betrothed himself to a young Harlot (c), she conceiv'd and brought forth her Young, to whom she drew out her Breasts and gave them suck, and they multiply'd exceedingly, and many of them became fiery flying Serpents, and spread themselves like Locusts all over the Island, (and some Parts beyond the Sea); some entering the Churches, where they stung both Men, Women, and Children; others enter'd into the Market-places, Barns, Orchards, and private

(x) *Before I get thorough Sect. XX, XXI, XXII, XXIII.* I hope this Parable will be no dark Saying; therefore have Patience.
(y) *Saul's Errand to Damascus*, &c. P. 7, 8.
(z) *Great Mistake*. P. 77.
(a) *Battle-Door*. *Introd.*
(b) *Judas and the Jews*, &c. P. 85.
(c) *i. e. Ringers*.

private Chambers, like the Frogs in *Egypt*, poisoning the Air, and infecting much People. Upon this the Physicians, both Conformists and Non-conformists, were extremely alarm'd, not knowing what to do, or what Course to take, to stop the spreading of this Gangreen and Pestilential Disease, and to heal the People who were bitten by these Serpents; but as wise Physicians, they took their Christian Dispensatory (d), and (d) *i. e. Bible*. turned over to this Chapter, and that Verse, and made excellent Receipts, which were sold at reasonable Rates at most Booksellers Shops, and prepared many Antidotes against the Venom of this dangerous Infection. But these wounded People being intoxicated by the Venom of these Scorpions, they refus'd all these Christian Offers: But the Physicians (as in Duty bound) resolv'd to apply their Medicines to the griev'd parts of this wounded and bewitch'd People; who like the *Samaritans* of old, said, that this Monster was the Power of God (e), that he wrought Miracles: (e) *Fox's Journal under the Letter M. See Acts 8. 10. and compare.* But notwithstanding the Power and Prevalency of this Dragon, who said his Name according to the Flesh, was *George Fox*, but according to the Spirit, *The Way, the Truth, and the Life* (f). They apply'd (as aforesaid) their Medicines very warm, and withal gave them some Physick, to purge away the Dregs of their Distemper; which as soon as they had done, and before they could finish their Prayers, for a Blessing upon their Endeavours, these diseased People grew into a raging fit, and rav'd at the Physicians like Mad Men; saying, *We are perfect, free from Sin, sound, and have no need of Physicians; therefore we make no confession of Sin to God, nor ask any pardon at his Hands* (g); so we are resolv'd to use none of your Medicines, and therefore be gone: Ye are *Witches, Devils, Sodomites, Blood-Hounds, &c.* (h). With this the Gentlemen were amaz'd, and looking one upon another, said, *Good Lord, may it please thee to forgive our Enemies, Persecutors, and Sland'ers, and to turn their Hearts: Grant us, O Lord, to love our Enemies, and by the Example of thy blessed Martyr St. Stephen, to pray for our Persecutors, &c.* (i) *See Part II. p. 98, 99. (h) See the Introduction. p. 261, 262, 263.*

And when this Prayer was ended, they judging it their Duty to do Good against Evil; They again try'd another Expedient, thinking their Distemper lay in their Brain, and being somewhat Lunatick, was the cause of their furious Words: Well, they gavethem some Pills, advis'd them to be still, and take some Rest; but before this Physick could work, they fell into another Convulsion Fit, and raved as much as ever, (except some few of them who were not of a stubborn and obstinate Temper, who by the blessing of God upon their Endeavours, came to their Senses, and remain so to this Day, as Monuments of God's Mercy, returning Praises to God, and Thanks to the Physicians) calling the Physicians *Baal's Priests, Conjurors, Stewards of the Devil's Magazine, &c.* (i). At this the Gentlemen stood amaz'd, and so left them as fit only for *Bedlam*.

In this Island there were some Dissenting Physicians, who also hop'd they might do them some good, but one of the most Intoxicated among them (k), threw out his Invectives against them (l), as *An ill-bred Pedantick Crew, the Bane of Reason, and Pest of the World, the Old Incendiaries to Mischief, and the best to be spared of Mankind, against whom the boiling Vengeance of an Irritated God, is ready to be pour'd out.* Upon which, thinking them to be stark mad, they left them also.

For more of this, I refer to my Book, *A Modest Defence, &c. Preface, p. 14, 15, 16, 17, 18.* Printed 1700. In which is explanatory Matter, &c. And so I finish this Branch of the Catalogue; and proceed.

Branch 8. We suffer because we cannot Swear.

<i>Richard Peacock</i> , for not Swearing, fin'd 20 s. had a Mare taken, worth	01	10	00
<i>Michael Nicholson</i> , for the same, fin'd 10 s. distrained Goods worth	00	17	00
<i>William Pearson</i> , for the same, fin'd 10 s. distrained 1 Cow, worth	01	00	00
Again, for the same, fin'd, and distrain'd a Mare and Foal	03	00	00
<i>Matthew Kirkbride</i> , for the same, fin'd and distrained 1 Mare	01	17	00
<i>John Peacock</i> , for the same, fin'd 20 s. distrain'd 1 Mare, worth	01	10	00
<i>John Stemon</i> , for the same, fin'd 10 s. distrain'd Goods worth	01	06	00
<i>Hugh Tickell</i> , for the same, fin'd 10 s. took 1 Kettle, worth	00	14	00

Thomas Piele, for the same, fin'd 6 s. 8 d. took Goods worth	00	10	00
Christopher Wandfor, for the same, fin'd 20 s. took one Horse, worth	03	10	00
William Stamper, for the same, fin'd 20 s. took one Mare, worth	03	10	00
Leonard Scot, for the same, fin'd and distrain'd Goods worth	01	10	00
John Fell, for the same, fin'd, took an Ewe and Lamb, worth	00	05	00
Thomas Fell, for the same, fin'd, took an Ewe and Lamb, worth	00	06	08
Jo. Caipe, for the same, fin'd, and distrain'd one Sheep, worth	00	04	00

Vide, *The Cry of the Oppressed from under their Oppressions*, &c. p. 23, 32.

There is in this Book 3 or 4 petty Sufferings, as a few Dishes, Pot, and the like; but here is enough to shew the Nature of their Sufferings, though when it is for their Interest, they can swear, as in the Case of *Geo. Whitehead* and others (n). But after all, the main Question (before observ'd) still remains, viz. Whether the Sufferings of the Quakers be both greater and more unjust, than the Sufferings of Christ, his Apostles, and all the Martyrs under the Heathen Emperors? Together, with all the Bloody Massacres in France, Piedmont, Ireland, and in the Days of Queen Mary I. as their Prophets Fox and Burrough taught.

(n) See Part II. p. 77.

Branch 10. We suffer because we cannot put off our Hats.

Bartholomew Legg was fin'd 3 s. 4 d. for wearing his Hat in Court, and for non-payment was committed to Prison, where he lay 14 Weeks.

Thomas Bagg was fin'd 13 s. 4 d. for keeping on his Hat in contempt of the Court, and for non-payment was committed to Prison, where he lay 16 Weeks.

James Potter was fin'd by Judge *Nicholas*, for wearing his Hat in contempt of the Court, fin'd 5 l. and for non-payment was committed to Prison, where he was Prisoner 20 Months.

Howell Jones Prisoner in *Tregarran*, for wearing his Hat in contempt of Authority (o).

(o) A Declaration of the present sufferings of above 140 of the People of God call'd Quakers, I renounce that Levelling Principle, so shall I forbear the same, as thinking it Vanity to mention it. Printed 1959. Subscrib'd by Rich. Crane, recited in the Introduction, p. 263. John Crook, Tho. Curtice, John Tyso, Steph. Crisp, John Love. See Part II. p. 83. Alex. Parker, T. Rowlinson, James Beech, and many more.

Remark. First, Here is all I find that suffered this kind of Martyrdom for the Hat; but I know there were others that suffer'd for the same, I myself was once such a Fool; of which I could give several Instances, but as I renounce that Levelling Principle, so shall I forbear the same, as thinking it Vanity to mention it.

Secondly, The Reasons these Sufferers render to justify their Practice, at least to exempt them from Sufferings, were, That Judge *Nicholas*, and the other Justices, could not shew them any written Law that they had transgressed. But this Plea is very Idle; for we have many Customs in England, founded upon Reason, and the unmolested continuance of them being prov'd for 50, 60, or 70 Years, is an equivalent to a written Law, there being no written Law to oppose them, neither have we written Laws to produce for every laudable Custom. If then Custom may be offer'd as an Evidence, to pay Homage to our Superiours; read *Gen. 33. v. 1, 2, 3.* and you will find *Jacob* meeting his elder Brother, bowing himself to the Ground seven times, shewing thereby his submission to his elder and superiour. I could produce 50 Instances, where the Servants of the Lord paid a Respect and Deference to their Superiours, according to the Custom of the Country: And the first that I remember to have read on, to contradict this laudable and ancient Custom, was *Ignatius Loyola*, who, as these Quakers have been imprison'd for contempt of Courts of Judicature, so was he soundly whipt (p), in which Suffering no doubt but he glory'd, as do the Quakers. But

(p) Para. I. p. 25. Part II. p. 78. Part III. p. 176, 180. Shew that it is various was whipt for his

Thirdly, I know their common Objection is, as once it was mine, from *St. James 2. v. 9.* If ye have respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors. The business *St. James* was upon, was to warn the Believers not to have the Faith of our Lord Jesus, with respect to Persons, nor to be so proud and partial, as to say to a rich Man, sit in a goodly place, and to the poor Man, sit here under my Foot stool; this was reprovable then, and so it is now; nor did I ever hear any good Christian say so. Again, to respect Persons in Judgment, is to transgress the Law of

of God by his Servant *Moses*, and he is thereby convicted as a transgressor of the Law, the Morality of which endures throughout all Generations. I leave this Point to the Learned, though I could say more to it, but that's not my present Business; but what is this to the Quakers purpose, whose disrespect to Superiours, and contempt of Government, proceeds from a Levelling Principle? For

Do they not respect Persons among themselves? They know they do; for suppose there be ten or twelve plain Country Quakers sate in a Room, and in comes *Will. Penn*, *George Whitehead*, and other Citizen Quakers, they all rise up and give them their Hand, as the token of their Salutation and Respect. But if to this they shall object, the Respect they give is not to their Persons, but to the Light and Life of Christ in them (q). To this I answer, Do they not say, that all Men have a measure of it? If so, all Men ought to have a share in their Respect. But moreover, go to a Quakers House, see them at Dinner, and you will not see their Apprentices at the upper end of the Table, and so in many things that I could mention. Again, the Lord, by the Prophet *Jeremiah*, in his *Lam. 4. 16.* said, *He will no more regard them*: And the Reasons follow, viz. *They despised not the Persons of the Priests; they favoured (or revered) not the Elders.* Let them read (r).

But to return to our Text, the Hat, which the Quakers cannot put off, in respect to Magistrates, and yet they impose it on their Apprentices to stand bare headed in their Shops and Houses, of which I have spoken more large (s). And as the Quakers tell us, that the first thing they objected against the Priests, was, their preaching out of the Bible (t), so was the Quakers forcing their Apprentices, Servants, and Inferiours, to stand bare-headed before them with their Hats off, the first thing that I objected against them, that being so contrary to their Principles and Practices, and which I oppos'd as soon as I understood it, both in *London* (at *Thomas Plamstead's* House, a great Strickler for Quakerism) (u), and in other places; and not only so, but I wrote a Letter to *Samuel Cator*, our then Deputy for the Yearly Meeting, dated the 7th of May, 1675. as printed soon after in my Book, *Innocency Vindicated, and Envy Rebuked*, &c. p. 8. and was there read at their Yearly Meeting, which was the 27th of May 1675. viz.

Friend S. Cator,

These are to open my Mind to thee, touching our Friends, forcing their Apprentices to stand bare-headed before them in their Houses and Shops, and my Request to thee, is, to lay it before Friends at the Yearly Meeting, whether we ought to impose that on our Servants, which many of us, when Apprentices, could not bear (w). And I having of late seen it practis'd, and heard it pleaded for, I testify'd against it. And whereas 'tis objected, that good Friends practis'd it, I answer, If so, why then may not we put off our Hats to the King, and plead that he is Master and chief Governour over the whole Family of England? Moreover, our Apprentices, who succeed us, may in the next Age, say, As for our Masters, they respected not the Persons of Princes, nor any Court of Judicature, but were zealous for their Religion, often professing, that God respected neither Time, Place, nor Person. But they themselves came no sooner into their Houses or Shops, where they were chief Governors, but off we must put our Hats, and before them we must stand bare headed; they pleading it would give offence to the World: So let us turn our Backs upon them, and their Religion too, since by their Practice they unsay their sayings, building again what they have destroy'd, &c.

Francis Bugg.

Thus I leave them with their Suffering for their Hats, and let them see who was their great Exemplar on that Account, according to the late Reverend Bishop *Dr. Stillingfleet*; saying, viz. Yet any one who compares them (i. e. Jesuits and Quakers) would imagine *Ignatius Loyola* had been their great Exemplar: I know not whether any of that devout and Religious Order of the Jesuits, had any hand in forming this new Society among us, as hath been frequently suggested; but if anyone may guess the Father by the Childs likeness, *Ignatius Loyola*

(q) As Geo. Whitehead says in his Book The Content of the Apost. &c. p. 18.

(r) Levit. 19. 15. Deut. 1. 17. and Cnap. 16. 19. Prov. 24. 23, 24. and 28. 21. Lam. 4. 16. (s) See Part II. p. 78, 79. (t) Introd. p. 265.

(u) who soon after broke and run away, and paid me not a Penny.

(w) My self for one.

Loyola the Founder of the Jesuits, was at least the Grandfather of the
 (x) *ADiscourse Quakers* (x).
 of the Idolatry
 of the Church
 of Rome, &c.
 p. 282.

Branch 5. We suffer because we do not shut our Shops on Fast-days.

This Branch I was minded to pass over, because in all the Records of their Sufferings, I cannot find one of them either fined or Imprisoned, except *John Love*. But to shew, that if I could find Fifty Instances, it had not been for Righteousness-sake, but in Contempt to Government, as we see to this Day, who when the late *K. William* and *Q. Mary*, or Her present Majesty *Q. ANNE*, (whom God long preserve) Commands, that a Day of Humiliation and Fasting, or a Day of Thanksgiving, for any signal Victory, or other Blessing; the first for National Sins, imploring God's Mercy and Pardon for Jesus Christ's sake. The latter to return (as in Duty bound) Praise and Thanksgiving, in the Name of Jesus Christ. But I say, to shew that the Quakers deny our whole Religion, as well as that the Non-observance of these Days set apart, and commanded by Authority, to be strictly kept and observed, are grounded upon Principles, both Rebellious and Anti-magistratical; they to this Day continue that Practice of opening their Shops, and following their outward Callings, in Contempt of our Sovereign Lady Queen *ANNE*, Her Crown and Dignity: Nay, moreover set up scandalous Verses on those Days upon our Church Walls, in these Words:

Of Wars and Bloodshed among Professors of Christianity.

Oh! Christendom's People, your Case is very sad,
 Your Bloody Acts the Lord abhors, and Deeds that are so bad;
 You do profess to love the Lord, and yet your Brethren hate,
 Therefore your Prayers are abhor'd, because they are Deceit:
 You fast and pray, and desire you may, your Brethren overcome;
 You kill and slay, and take the Prey, and then thank God when Murder's done.
 Therefore ye Hypocrites cease, and go no further,
 For God accepts no Thanks of you for Murder (y).

(y) December
 the 3d. 1702.

John Love.

This *John Love* for fixing on the Church-Door, or near it the Verses foregoing, on the 3d of December 1702, was try'd at a Sessions in *Canterbury* the 17th of the same Month, and for the said scandalous Verses, was sentenc'd to be put in the Pillory the 19th Day of the same. But to this Day *George Whitehead*, &c. never condemn'd the said seditious Practice, that I could ever hear of; no, but he (*John Love*) is still own'd and approv'd of, who, according to their ancient Testimony, went about preaching in the Streets, disturbing Churches in many Cities and Towns in *England*, and follow'd by the Quakers, and own'd in Unity with them. But I having been large on this Head (z), and this being the only Suffering I meet with on this Point, I dismiss this Branch.

(z) See Part I.
 p. 13, 14.
 Part II. p. 80,
 81, 82, 83, 84,
 85, 86.

Some Supernumerary Branches collected out of the Book (a).

(a) For the
 King and both
 Houses of Par-
 liament: Being
 a Declaration
 of the present
 Sufferings of
 the people of
 God, call'd
 Quakers, &c.
 Printed 1664.
 inscrib'd by
 Will. Caron,
 John Rust,
 James Crew,
 E. Andrews,
 John Hobson,
 and others.

1. We suffer (say they) because (our Women) cannot make Courtesies.
2. We suffer because we say Thee and Thou to a single Person.
3. We suffer because we deny Games, Sports, vains Shows, &c.
4. We suffer because we deny eating and drinking to Excess.
5. We suffer because we cannot wear powder'd Hair.
6. We suffer because we do not follow the World's Fellowships.
7. We suffer because we cannot wear costly Apparel, with Gold, Silver, and Pearls, with which we have no Fellowship.

Hear, O People! And blush, O Nations, at the Impudence of this Hypocritical Crew of Sinless Perfectionists! And let all that read this be amaz'd at the Arrogance of the Quakers, who charge our Nation with Persecution, for that which was never so much as thought of: And as an Aggravation thereof,

thereof to present it to the King and Parliament. Surely there never was such a Brazen-fac'd People since Noah's Flood: For on the behalf of our Christian Government, I do first affirm, that there never was an Act of Parliament made, that made it Pœnal to say *Thee* and *Thou* to a single Person, or that if a Woman did not make a Courtesie; or that ever injoin'd People under a Penalty to eat and drink to Excess: To powder the Hair: To wear fine Apparel, of Gold, and Silver, and Pearls: To follow Games, Sports, or vain Shows: No, no, this is all notorious false, wicked, and slanderous. Again, Secondly, I do affirm, That there never was a Justice of Peace in England, that either made a Warrant, or granted a *Mittimus*, to send one Quaker to Prison, for saying barely *Thee* and *Thou* to a single Person; or any Woman, for only not making a Courtesie; or that ever fin'd and imprison'd any Quaker, barely, because he would not eat and drink to Excess; or because he would not powder his Hair; or because he would not wear fine Apparel, with Gold, Silver, and Pearls; or because he would not follow Games, Sports, or vain Shows; no, there is nothing of it, it's all a Lye, a Cheat, and Imposture. Let them show the contrary if they can, and that ever there were such an Act of Parliament, such a Warrant, such a *Mittimus*, or Inditement, or other legal Process, where and when these things were done, by whom, in what Year of our Lord Christ, in what Month in the Year, and what Day of the Month; otherwise if they cannot, let them be injoin'd to condemn this Book under their Hands, that thus brands our Magistrates with the odious Name of Persecution.

But besides all this, we may hence gather, that many of their pretended Sufferings, are of the same kind (b), meer Cheats, unless they can produce other Proofs, than their own bare say-so's, viz. produce Warrants under the Justices Hands, or other legal Processes, with the time when, and the Town where these Sufferings were inflicted, and Witnesses to attest the Apprisal of their Goods distrain'd, and where these Evidences are wanting, all their Sufferings ought to be deem'd, taken, and held for nought: This done, and this Scrutiny made, their Suffering, which they magnifie above all the Sufferings of the Holy Patriarchs, Prophets, our Lord Christ, his Holy Apostles, and Blessed Martyrs, would fall in such a narrow Compass, that the Sufferings that have been at Tyburn, would exceed the Sufferings of the Quakers.

(b) As to the Instance of Tho. Richardson and Sam. Cater, before-mention'd.

Dissent. I remember you told me (c) you would bring your Charge to a fair Trial; That their own Testimonies should be their principal Judges: That the Stabs that are given should be by their own Dangers: And that the Murther should be no better nor worse than *Felo de se*, viz. Self-Murther; and I think you have perform'd your Word. But pray have you not 5 or 6 Instances of the like Hypocrisie, in their Pretences, touching Religious Principles, to these about their Sufferings last recited?

Churchm. If I have not fully perform'd my Word, have but Patience, and you (and all Men that read me) I hope shall find I shall to a Tittle. And in Answer to your Request, take these Instances following, and read (d); and you will see first the Particulars laid down, out of their sham Confessions to the Parliament; and a full Confutation of them, except that about the Sufferings of Christ, which was reserv'd until this Section, by unfolding the Comparison of Edward Burroughs their Prophet, between the Sufferings of Christ, his Apostles, and Prophets, and the Sufferings of the Quakers; the latter (say they) being both greater and more unjust. But in answer to your Request, take these briefly, which are there more at large, viz.

1. We believe the Holy Scriptures to be given by Divine Inspiration.
2. That they are the Rule of Faith and Practice.
3. We believe that Jesus of Nazareth is the Messiah, the very Christ.
4. That this very Christ of God, was, and is the Lamb of God, that takes away Sin.
5. We sincerely believe his Incarnation, and coming without us.
6. We believe both his Humanity, and Divinity, that he was both God and Man.

7. We believe that Prayers ought to be made to God in the Name of Jesus.
8. We believe that Confession for Sin ought to be made to God.
9. And that forgiveness of them ought to be craved for the sake of Jesus Christ.
10. We believe a Scripture Trinity (e), the Father, the Word, and Spirit.
11. We own and confess, that Magistracy is God's Ordinance (f).
12. That we know of no other Doctrine or Principles ever receiv'd or own'd among us, or by us, since we were a People, contrary to the before-mention'd. Sign'd by us (*)

(e) See Sect. XVII. for a Confutation.
(f) See Preface to Part I. p. vi, vii, viii. and Sect. XX. p. 305 to 316. viz. the 30 Reasons.
(*) Mark the 12th, which is the most horrid Lye that ever Man told, and to G. W's Knowledge too; and yet to serve a turn he subscribes the contrary.

George Whitehead, William Ingram, Theod. Eccleston,
Benjamin Antrobus, Michael Russel, Thomas Lower,
William Mead, John Voughton, Philip Ford,
Ambrose Rigg, John Staploe, John Bowater,
And Twelve more of them.

(g) See Part II. p. 133. for 52. Witnesses against the Quakers Sham Confessions to the Parliament.

Now in my Second Part referr'd to, I have not only produc'd Book and Page, in Confutation of these sham Confessions to the Parliament; and that they are as false in Fact, as their pretended Sufferings for Thee and Thou; for not making a Courtesie; because they would not follow Games, Sports, nor vain Shows; because they would not powder the Hair; because they would not wear costly Apparel, with Gold, Silver, and Pearls. For the in-joining of which, there never was a Law made, nor a Warrant executed, nor a Quaker imprison'd, as I have already observ'd; even so false are they in these Twelve Sham Positions, presented to the Parliament. And whereas they have set in their Vindication more than Twenty of their Chieftains, so have I brought Two and Fifty Witnesses of better Fame, to invalidate the Testimony of the forecited Subscribers (g), and whose Books bear Testimony to the Truth of what I say. Take a few of them, and let the World judge, viz.

Dr. Tho. Manton,	Mr. John Faldo,	Mr. Will. Jenkins,	Mr. Tho. Grantham,
Dr. Tho. Jacomb,	Mr. Tho. Hicks,	Mr. John Sheffield,	Mr. Jer. Ives,
Dr. John Owen,	Mr. Richard Baxter,	Mr. Tho. Danson,	Mr. Will. Alcot,
Dr. John Singleton,	Mr. Tho. Paul,	Mr. John Tombs,	Mr. Hen. Loader,
Mr. Tho. Doelittle,	Mr. Daniel Dykes,	Mr. Edward Pay,	Mr. Will. Cooper.

There are Thirty Two more Witnesses in Part II. p. 133, which cannot be partial Witnesses, they being Dissenters from the Church, of which I profess my self to be a Member; and to avoid the Quakers Cavil that I produce partial Evidence, have I produced them out of whose Books I have, and with the help of the Quakers themselves, collected sufficient to invalidate these Twelve Sham Confessions, as fully as I have the Seventh Instance of their Sufferings, last recited. I shall conclude this Section with a Passage out of one of their Yearly Epistles, whereby it may appear, what Care they have to keep upon Record their Sufferings, that so they may make them appear to be greater, and more unjust than the Sufferings of Christ, his Apostles, and Martyrs. And first a Branch of the Act of Toleration, and next the Quakers virtually repealing the same, tho' not verbally, viz.

Anno Regni Gulielmi, & Mariae Regis, & Reginae Angliae, Scotiae, Franciae, & Hiberniae Primo. On the 24th Day of May, Anno Dom. 1689. in the first Year of their Majesties Reign, this Act passed the Royal Assent, p. 308. viz.

Provided always, That nothing herein contain'd, shall be construed to exempt any of the Persons aforesaid from paying Tythes, or other Parochial Duties, or any other Duties to the Church or Ministers, nor from any Prosecution in any Ecclesiastical Court, or elsewhere for the same.

Next

Next follows the Quakers repealing this Branch of this Act virtually, tho' not verbally; shewing thereby their Ingratitude for their Indulgence, even contrary to their solemn Promises.

From our Yearly Meeting held in London, the 4th Month, 1693.
To the Monthly and Quarterly Meetings in England and Wales.

— And therefore, that all due and godly Care be taken against the grand Oppression, add Anti-christian Poke of Tythes, that our Christian Testimony born, and greatly suffer'd for, be faithfully maintain'd against them in all respects, and against Steeple-House Rates: — That Friends at all their Monthly and Quarterly Meetings, be reminded to call for the Records of the Sufferings of Friends, to see that they be duly gather'd, truly enter'd and kept, and accordingly sent up [to London] as hath been often advised, both of what Tythes, &c. are pretended to be due, and for how long a time, and the time when taken, and by, and for whom, and what Goods are taken, and the value thereof, as well those not exceeding, as those exceeding the Sums or Quantities demanded, (it being a Suffering for both, for Truth-sake;) they being in these Particulars found defective, and imperfect in divers Counties, which is an Obstruction to the general Record of Friends Sufferings: And therefore, the Monthly and Quarterly Meetings are advised to take more Care for the future, that all Friends Sufferings for Truth-sake, may be brought up [to London] as full and compleat in all respects as possibly may be.

Thus have I shew'd a Branch of the Act of Toleration, and which I was told by a Person of Quality, that the Quakers promis'd to pay their Tythes and other Dues, provided they might have their share in the Benefits, and Advantages of it; but they like their elder Sister, will not keep Faith, nor Promise with such as they account Hereticks, or, as they word it themselves, Apostates and Spiritual Egyptians. This we see plainly, for they still refused to pay their Tythes and Church Dues; and which is still worse, within four Years after, made this Law or Edict at their Yearly Meeting in London, as above recited, prohibiting the payment of Tythes and Church Dues, by all their People in England and Wales, contrary to all common Gratitude, contrary to their Promises, and contrary to a Maxim of their own; as may be seen in their Book (h), which thus saith, (h) *The West That any Party of Men, under a Government, to make Laws, not being lawfully answering the Authoriz'd so to do, for the binding of others, and thereunto to require Obedi-* North, &c. p. 80. By G.F. Printed 1657. *ence, is a setting up of themselves above the Law, and treading it under their Feet, and rendering them whom they so bind (i) Slaves and Vassals; and so is* (i) *Let their Treason, &c.* poor Hearers see what Vassals they are made. I find not G. Whitehead nor W. Penn in any of their Lists of Suffering for Tythes, &c.

Thus then is the Quakers Practice both Ungrateful, Perfidious, and Treasonable, And from henceforth let no Man wonder at George Fox his saying, viz. *We believe that neither Papists, Protestants, Apostates, nor all the Sons of Adam, nor the Devil himself, can know either Head or Foot of the Quakers Principles.* (*) Since Geo. Whitehead, &c. can subscribe to the 12th Particular, which they know in their Consciences to be false, since they know (I say) there has been the quite contrary Doctrines to all the recited foregoing Particulars taught, wrote, and defended among them; yea, the quite reverse to all their late Sham Confessions to the Parliament: O deep Hypocrisy! O rank Jesuitism! And so I dismiss this Section.

(*) *The Papists Strength, Principles, and Doctrines, answer'd and confuted, by George Fox. p. 2, Printed 1658.*

SECT. XXII.

Shews, First, that the Quakers magnifie their Sufferings to be greater than the Sufferings of the Patriarchs, Prophets, and Christ our Redeemer, his Apostles and Martyrs. Secondly, A thorow Confutation, by some parallel Cases.

HAVING in SECT. XX. been large, in shewing many things, which in all probability occasion'd the Quakers Sufferings; as also to set forth the manner of their entrance into the World, and wherein it differ'd from that of Christianity, in many Particulars: And also in SECT. XXI. shewing the Nature of their Sufferings, and the Vanity of their Complaints; together with the Falseness of their Records, and impertinent Stories about them, far exceeding the Popish Legend. I am now come to shew how they magnifie these their Sufferings, as greater and more unjust than all the Sufferings of the Saints, in all the Ages of the World; and for this I shall content my self with Two single Instances, tho' I might mention Twenty; but I hasten to other Matter when I have done this. I shall in the next place shew the Vanity of their proud Boasting, by a Comparison of several Suffering Cases, between the Martrys and the Quakers, in two Columns; that so, upon a fresh view, the Difference may the more obviously appear, to the Impartial Readers; though as to the Quakers, they are of such an obstinate Temper, and so biggotted, as well as ear-bor'd, to their Teachers, that I see little hopes of their Conversion to the Christian Faith: But be that as it will, hear or not hear, I purpose to expose the Nonsense of their Ring-leaders, who under a pretence of following a New Light, as an Infallible Guide, have run into the greatest Extreams of Nonsense, Error and Blasphemy, that ever any Heresie was guilty of; and without further Apologizing for this my Undertaking, I proceed to

The first Instance of the Quakers magnifying their Sufferings.

Which shall be from the Doctrine of *George Fox* their Founder, and great Apostle; I know they have a Set of young Scribes, (the old Ones being both spurr'd, gaul'd, and tir'd) who scarce ever wrote a Book at their own Charge, but have a dependency upon their Fund, and hopes of Preferment from their Stock, and Sallary for their Pains; I mean *Phillips, Wyeth, Claridge, Whiting*, &c. who will to a Tee follow the Path chalk'd out by *George Whitehead* their Tutor, who will defend any thing right or wrong, all's alike to them; and with them at present I shall have little to do, until afterwards; and that makes me chiefly handle their sturdy Oaks, old Prophets, and cunning Foxes: And though *Fox* be gone, his Works are renew'd, and reviv'd; and therefore I shall take my first Instance from a Book (a) subscrib'd by him, wherein he lifts up his Voice, like himself and his Predecessor *Simon Magus*, saying, *Was there ever such a Merchandize made of any People, since the World began, as these false Teachers have done in our Age, as before-mention'd? Was there ever such Oppression, or such heavy Burdens laid upon any People since the World began (b)? Was there ever such Devouring since the World began? Was ever People made a Prey upon, and devoured by false Teachers, in all the Ages past, since the World began? Was ever People so bitten with the Teeth, and prepar'd War against, since the World began? Was ever the like heard of in all the Ages, since the World began (c)?*

(a) *The Cry of the Oppressed from under their Oppressions, ascending up, &c. p. 38, 39 Printed for Gyles Calvert, and sub-*
(b) *As to Persecute People because they do not follow the Games, Sports, and vain Shows.*
(c) *Fox forgot the Fin-cushion, Double Bibs, Double Clouts, the Knife and Sheath, and the Thousand of Pins.*

Now Reader, do but turn these Interrogatories into Affirmatives, which they do plainly imply, and then the plain Consequence of this Doctrine will be this, that there never was such Sufferings since the World began, as these poor Quakers went through for a little Blasphemy, Idolatry, disturbing Churches contemning Magistrates, reviling Ministers, broaching Damnable Heresies, contempt of Scripture, and the Ordinances of Jesus

Christ,

Christ, calling the Communion of the Body and Blood of Christ, the Table of Devils, and Cup of Devils (*d*); I say, that these Interrogatories are in the Nature of them, by implication, to the meanest Capacity, (except Ideots) strong Affirmations, that in all the Ages of the World, put together, there never were such Dreadful Sufferings as the poor innocent Quakers went through, no, not since the World began; all the Sufferings of the Patriarchs, Prophets, the three Children that were cast into the fiery Furnace; all the Sufferings of our Lord Jesus Christ, his Apostles, Saints, and Martyrs under the Heathen Emperors; all the Sufferings of the Saints in the Bloody Massacres in *France, Piedmont, and Ireland*; all the Sufferings of the Martyrs under Queen *Mary*, and their elder Sister *Rome*, until the Year 1659. were little in comparison of the great Sufferings of the Quakers, who suffer'd (as I have said) the loss of a few Platters, Cart-Wheels, Bullock's-Hides, Bibs, Double Clouts, Pins, &c.

Dissent. This of *Fox*, is indeed a lofty Strain, and does plainly shew, without farther proof, that the Quakers do in Deed (but not in Truth) magnifie their Suffering so, as to be far greater than any of the Saints that we read of, either in sacred Writ, or common History, ever since the World began, viz. from the Days of *Adam*, to the Year of our Lord Christ to 1659. And this, any Man of Sense, who understands what an Interrogation means, when the right side is torn'd upward, will grant. But on the other Hand, you know that the Quakers way is either to quibble off things, and will lay hold of any Twig, like a Man near drowning; and they'll say, these are only Questions, *George* did but Query, saying, *Was there ever*, &c? Though I grant, none but Fools, that do not understand common Sense, will so object; for it's plain, they were not Queries to be answer'd. For the Matter following applicable to the Design, put that out of doubt; however, to put all more out of doubt, and to leave them without the least Ground to Cavil, (though still I know they'll carp and snarl) let the next Instance be wholly on the Affirmative.

Churchm. You shall; and tho' it be a Proof I have often us'd, yet at your Request you shall have it once more, and it shall be my

Second Instance, of the Quakers magnifying their Sufferings.

I am now bringing a second Evidence to strengthen my first Instance, tho' I think there is no need for it; and it shall be from no mean One, like *Phillips, Whiting, Clarridge, Wyeth*, and other of their petty Scribes; no, it shall be from their Prophet *Edward Burrough*, that Son of their Thunder, and *Boanerges* of their Storms, Printed in 1657, and so went among the Friends as the Word of the Lord until the Year 1672, and then reprinted, and recommended by *George Whitehead, George Fox, Francis Hongill*, and *Josiah Coale*, whereby they all intituled themselves Authors to his Works, by *George Whitehead's* own Rule, at least by Adoption (*e*). And now I proceed to my second Instance, viz. *And this is to go abroad in the Nation, and in the World, that it plainly appears, that the Sufferings of the People of God (call'd Quakers) in this Age, are greater Sufferings, and more unjust, than in the Days of Christ, or of the Apostles, or in any time since. What was done to Christ and the Apostles, was chiefly done by a Law, and in great part by the due execution of a Law. And hereby it appears, the Suffering to be more unjust, because what the Persecutors of old did to the People of God, they did by a Law, and by the due execution of a Law, and in many respects, which might be named out Sufferings have been greater than hath been in any Age.*

First, Then you see that *George Fox* fetch'd his Comparison from the beginning of the World, though by way of Interrogations, which plainly enough imply Affirmations, and that five or six times over in 2 Pages; by which it evidently appears to be no slip of his Pen, or an unwary Expression, but his deliberate and solid Doctrine.

Secondly, You see that their great Prophet, and Son of Thunder, as they still own him, and have recorded him so, and printed his Books, and reprinted his Works in Folio, of near a 1000 Pages; he seems at first to begin his Comparison at the Days in which Christ was upon Earth, and thereby

takes in only the Martyrdom of the Innocents, and the Sufferings of Christ, St. Stephen, and all the Apostles and Primitive Christians, Saints and Martyrs, to the Year 1650. In which Comparison, he affirms, (and so do Geo. Whitehead, Fox, Howgill, Coale, &c. by their Recommendation of his Works and Doctrine therein, by Geo. Whitehead's Rule (f), at least by Adoption, that the Sufferings of the Quakers are not only greater, but more unjustly inflicted upon them, than upon the Innocents, Christ himself, St. Stephen, and all the Apostles and Martyrs, downward, not only under the Ten Heathen Emperors, the Bloody Massacres in France, Piedmont, Ireland, &c. but under all the Popish Cruelties, and the Martyrs in the Days of Q. Mary I. And the Reason he gives, is, That what the Innocents, Christ himself, his Apostles and Martyrs suffer'd, it was by a Law, and not only so, but by the due execution of that Law. Thus have the Quakers at once acquitted both the Jews, Heathen Emperors, the Papists, and all the Bloody Persecutors and Murderers of the Lord of Glory, and all his Saints, and condemn'd the Generations of the Just, from the very Days of Christ, until the Year of the Quakers Rise, Anno 1650. And if this be not the greatest Blasphemy, the horrid'st Pride, and the most Vain-glorious that ever was utter'd by Men or Devils; let G. Whitehead tell me of greater.

But this is not all neither, for at the Close of the Paragrah, he Edward Burrough mounts as high as their Founder George Fox, their great and first Apostle, saying, *And in many respects that might be named, (tho' poor modest Man, he was loth to name the Double Bibs, Child's Clouts, and Women's Cross-Cloaths, &c. our Sufferings are greater than hath been in any Age. Thus has he, to make good the Doctrine of Fox, extended the Magnitude of their Sufferings, to any, or all the Ages in the World, from the Days of Adam, to the Year 1650. But notwithstanding all this, and whatever else the Quakers are charg'd with, out of their blasphemous and detestable Books, the Quakers will not condemn one Passage, how wretchedly blasphemous soever; nay, they blush not to declare publicly, that their Principles are the same now in every respect they were in the beginning: That they can vindicate (this and all other their blasphemous) their ancient Writings, as well as they can the New Testament (g). And this is the main Reason, why I take so much pains in confuting their Damnable Errors: And he that knows these things, and does not consent to a Confutation of them, I cannot see how he can discharge a good Conscience, or expect to be accounted a zealous Defender of the Christian Faith.*

To conclude, I want Words to set forth the Quakers Pride and Blasphemy on this Head; therefore I must proceed to Matter of Fact, and then let the World judge between me and the Quakers. I might, in order to confute this Comparison of the Quakers, from the Sufferings of Abel, the Prophet Jeremiah, the Three Children, Daniel, &c. And others had trial of cruel Mockings, and Scourgings, yea, Bonds and Imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the Sword: They wandered about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented: They wandered in Deserts, and in Mountains, and in Dens, and Caves of the Earth, and of whom the World was not worthy (h). Let the Quakers set forth a Parallel to these and the like Sufferings, of their own, if they can, since they will needs vie with the Saints and Servants of God, in all the Ages of the World, touching Sufferings. I shall not here bring the Sufferings of our Lord Jesus Christ into this Comparison, tho' the Quakers have; no, I dare not, because of the Dignity of his Person, and the Merit of his Sufferings, are so far above my Capacity, that I am not able to set them forth, though the Quakers say, *They (his Disciples) loved his Person, for the sake of the Light that dwelt in him; or else what was his Person to them, more than another Person, but for the sake of the Light that dwelt in him, they loved him (i). Again, His Blood was no better than the Blood of another Saint (k);* whilst Ja. Coale in his Epistle to Burrough's Works, he compares the Blood of Burroughs to the Blood of a Thousand Men. Then no marvel they thus undervalue the Death and Sufferings of our Lord Jesus Christ, and advance their own Sufferings, as not only greater, but more unjust, as I have shew'd. Therefore I now proceed to the Sufferings of the Christians, and the Instruments of Cruelty, with

(f) See Sect. XV.

(g) See Sect. XX. Reaf. 30.

(h) Read Heb. 11.

(i) W. Bayly's Works, p. 307.
(k) See Geo. Whitehead's Book, The Light and Life within, &c.

with which the Heathen Emperors tormented them, as I find it in Dr. Cave's *Primitive Christianity*, &c. Part II. p. 159. The Instruments were chiefly these Six; the Cross, the Rack, the Wheel, Burning, Wild Beasts, Condemning to the Mines.

I. 'The Cross, deserves the first place, as being the Instrument by which our Blessed Saviour himself was put to Death; omitting the divers forms and kinds of it, which were all us'd towards the Primitive Christians, viz. the most common form was as a straight piece of Wood fix'd in the Ground, having a transverse Beam fastned near the top of it, not unlike the Letter T; and there were two things in this way of Punishment, which render'd it very cruel and severe, the Pain and Ignominy; painful it must needs be, because the Party Suffering was fastned to it with Nails driven through his Hands and Feet, which being the Parts where the Nerves and Sinews meet together: And because they were pierc'd only in these Parts so far distant from the Vitals, this made their Deaths very lingering and tedious, doubling and trebling, every Pain upon them: Infomuch, that in compassion to some Malefactors, they have strangled them before they have been crucify'd, as *Julius Caesar* did the Pyrates. But no such favour was shew'd towards the Christians, they were suffer'd to remain in the midst of all those exquisite Pangs, till meer Hunger starv'd them, or the Mercy of wild Beast, or Birds of Prey dispatch'd them.

II. 'The Rack. It was an Engine fram'd of several pieces of Timber, join'd together; upon the top whereof, on a long Board the suffering Person being laid along upon his Back, and fasten'd to it by his Hands and Feet; the Engine was so contriv'd with Screws and Pullies, that all his Members were distended, with the utmost violence, upon which Christians were tormented to Death.

III. 'The Wheel. This was a round Engine, to which the Sufferer being bound, was not only distended, but whirl'd about with the most violent distortion, the Pain whereof was unconceivable, especially as us'd towards the Primitive Christians: The Wheel to which they were bound naked, being full of Iron Pricks, sometimes a Board full of sharp pointed Iron Pricks, plac'd under it, so that every time the Body of the Martyr came to it, they rak'd off the Flesh with inexpressible Torment.

IV. 'Burning. This was done sometimes by staking them down to a Pile of Wood, and setting it on Fire; sometimes by laying them to roast at a slow gentle Fire, that they might dye with the greater Torment; sometimes they were hung up by their Feet, and a Fire made under them, either to burn or choke them, or burning Torches held to several parts of their Bodies. Sometimes they were plac'd in an Iron Chair, or laid upon an Iron Grate, which was either first made red hot, or had a Fire continually burning under it. Thus the poor Christians suffer'd Death.

V. 'Throwing to Wild Beasts. This (says my Author) was a Punishment very common among the Romans, to condemn a Man to fight for his Life with the most Savage Beasts, i. e. Bears, Leopards, Lyons, &c. as the Portion due to the vilest Criminals; under which Notion the Gentiles commonly condemn'd the Christians; and that they might be devour'd with the more Rage, they were often ty'd to a Stake, and cloathed in Beasts Skins, the more eagerly to provoke the Rage and Fury of the wild Beasts against them.

VI. 'Condemning to the Mines. To this the Romans adjudg'd their Slaves, and the most infamous Malefactors; and to this the Christians were often sent, where they were beaten with Clubs, bound with Chains, forc'd to lie upon the hard, cold, and damp Ground, afflicted with Hunger and Nakedness; living in the midst of filth and nastiness; branded on the Face; their right Eye pull'd out; their left Foot disabled, by cutting the Nerves and Sinews of it. I omit (saith my Author) the Christians being scourg'd and whipt, even to the tiring of their Executioners, with Scourges made of Cords or Thongs, with Leaden Bullets at the end of them. Of their being ston'd to Death, their being beheaded, their being shut into nasty stinking Prisons, where they were set in a kind of Stocks with

with five holes, their Legs being stretch'd afunder, to reach from one end to the other.

We shall now consider (says Dr. Cave) some few of those unusual Torments inflicted upon Christians, viz. ty'd to Arms of Trees, bent by force by certain Engines, and being suddenly let go, did in a Moment tear the Martyr in pieces, in which way many were put to Death: Sometimes they were clad with Coats of Paper, Linnen, or such like, daub'd on the inside with Pitch and Brimstone; which being set on Fire, were burnt alive. Sometimes shut into the Belly of a brazen Bull, and a Fire being kindled under it, were consum'd with a Torment beyond imagination. Sometimes they were put into a great Pot or Chaldron full of boiling Pitch, Oil, and Lead; or had these fatal Liquors (by holes made on purpose) pour'd into their Bowels. Some of them were hung up by both, or one Hand, with Stones of great weight ty'd to their Feet to augment their Sufferings. Others were anointed all over their Bodies with Honey, and at mid-day fasten'd to the top of a great Pole, that they might be a Prey to Flies, Wasps, and such little Cattle, as might by degrees sting and torment them to Death. Sometimes they were put into a rotten Ship, which being turn'd out to Sea, was set on Fire; Four-score at a time were thus destroy'd (1).

(1) Primitive Christianity; or, the Relations of the Ancient Christians, &c. By Dr. Cave. Part II. p. 159 to 170. The Fourth Edit. Printed 1682.

Come, George Whitehead, we are now upon the Flower of your Garland, namely, your Sufferings, which you say are greater and more unjust than the Sufferings of Christ, his Apostles and Martyrs; and your Reason is, that what was inflicted upon them, was by a Law, and the due execution of a Law. Now, George, tell me in all seriousness, what Law was it that the recited Christians suffer'd by? And wherein was that Law duly executed? These Questions, George, you are desir'd to answer; but least you should again say, that I mention only your diminutive Sufferings, before I come at my design'd Parallel, I shall mention the greatest of your Sufferings that I read of.

1. James Nayler, for his Blasphemy, in saying that he was Christ, was stigmatiz'd on the Forehead with the Letter B. and his Tongue bor'd thro' with a red hot Iron, and soundly whipt at the Carts Arse; and then imprison'd, as the due Reward of his Blasphemy (m).

(m) See P. III. Sect. XLII.

2. George Fox was committed to the House of Correction for Blasphemy (n), possibly for saying, *I am equal with God: And, That he that hath the same Spirit that raised Jesus from the Dead, is equal with God: And saying, I am the Way, the Truth, and the Life* (o).

(n) Journal, p. 32.

(o) Saul's Errand to Damascus, p. 2, 7, 8. See Sect. XX.

3. George Whitehead was committed to Norwich Prison for Blasphemy, possibly, for Damning the Ever Blessed Trinity, (with the Minister Mr. Townsend, for defending the Doctrine of the Trinity,) into the Lake and the Pit (p).

(p) See his Book Ithmael, &c. p. 10. and Part IV. Sect. XVII.

4. Humphry Smith was committed to Dorchester Prison for Blasphemy, who like William Canon, and the Sons of Sceva, Acts 19. 13. those Exorcists, took upon him to Ape the Apostles; saying, *I have been brought before Rulers, beat in Synagogues, number'd among Transgressors, try'd at the Assizes, six times imprison'd, twice stripp'd naked, and whipt with Rods, once put in a Dungeon,*

(q) The True and Everlasting Rule from God discover'd p. 58.

near Deaths often, in Trials often, in Perils often, in daily Reproaches (q). And for his Blasphemy in writing and preaching against Christ Crucified, as a Man they never saw nor knew; saying, *Why do People follow these Priests of England any longer? And why do others dispute about, and talk so much of the Body, which they never saw nor knew? Looking and following after his Body, his Miracles, Baptism, or Supper without them, and not receive the Light*

(r) To all that want Peace with God, &c. p. 10, 11.

within (r)? 5. John Love was committed to Prison at Canterbury, and put in the Pillory, for setting upon the Church Wall scandalous Verses against the Government (s).

(s) See Part II. p. 83. and Part IV. Sect. XX.

6. Edward Burroughs was committed to Prison, Parnel, and many others, for their Blasphemy. Now I hasten to the Parallel, which on a fresh view may convince any reasonable Man, of the Quakers Pride and Vain-Glory, in the Comparison between their Sufferings, and the Sufferings of the Christians,

Christians; and as I have in Section XXI. foregoing, quoted the Quakers own Books, out of which I take the Sample of their Sufferings; so for a further Confutation of the Quakers, I shall take out some of the Sufferings of the Apostles, Primitive Christians and Martyrs out of these Books (r); and let them search, and see, if they can make a Ballance, and maintain their Com-
(r) The Evangelical History of the Lives and Acts of the Apostles. Part II. Printed 1707. And The History of the
 prison; or condemn under their Hands the Blasphemy of Fox and Burrough, their Primitive Prophets; for as I have not shunn'd to take some of their greatest Sufferings in the Case of Nayler, &c. So shall I take in some of their trifling Sufferings, and why not? Seeing they have thought them worthy of Recording, to Posterity in print, viz.

Chronicles of Piedmont, &c. Compiled by Samuel Moreland, Anno 1658.

Some of the Sufferings of the Holy Apostles, and Blessed Martyrs, for a Testimony to the Faith of Christ Crucified.

St. John Baptist beheaded by Herod.
 St. Stephen ston'd to Death till dead.
 St. Peter Crucified with his Head downward.
 St. Paul was beheaded by Nero.
 St. Andrew fasten'd to a Cross till dead.
 St. James beheaded by Herod.
 St. Philip 1st. crucified, then ston'd to Death.
 St. Bartholomew flea'd alive.
 St. Matthew slain with an Halbert.
 St. Thomas thrust through with Lances.
 St. James Minor kill'd with a Club.
 St. Simon was Crucified.
 St. Matthias was Martyr'd at Ethiopia.
 St. Mark Martyr'd at Alexandria.
 St. Luke, some say at Greece.

I now proceed briefly to set forth some few Instances of the Sufferings of the Christians, abstracted out of the Books beforemention'd.

Some Thousands of Innocents slain.
 Some ston'd to Death.
 Some were cruelly burnt to Death.
 Some put in boiling Cauldrons of Oil.
 Some hang'd, and their Skins flea'd off.
 Some had their Tongues cut out.
 Some broken in Mortars.
 Some fry'd in Pans till dead.
 Some fry'd on Gridirons till dead.
 Some whipt, and their Dugs cut off.
 Some bound to Axle-Trees, and burnt.
 Some thrown to Lyons and Tygers.
 Some tossed on the Horns of Wild Bulls.
 Some their Brains beat out with Clubs.
 Some burnt at Stakes.
 Some pressed to Death with Lead.
 Some hang'd on Gibbets.
 Some hang'd on Trees till dead.
 Some hewn in pieces with Swords.
 Some sawn in sunder.
 Some Women's Bellies ript up.
 Some their Children trod under foot.
 Some torn in pieces with wild Horses.

Some of the Sufferings of the Quakers, for their Testimony to their Light within; in opposition to Christ Crucified; and his Gospel.

James Nayler bor'd through the Tongue.
 James ibid. branded on the Forehead B.
 James ibid. put in the Pillory, and whipt.
 James ibid. put in Bridewel to work.
 George Fox imprison'd for Blasphemy.
 George Whitehead imprison'd for Blasphemy.
 Humphry Smith imprison'd for Blasphemy.
 John Love Pillor'd for Sedition.
 Edward Burrough imprison'd for Blasphemy.
 Will. Baily imprison'd for Blasphemy.
 Isaac Pennington for the same.
 Will. Penn for denying Jesus to be Christ.
 Solomon Eccles for being a false Prophet.
 Will. Smith for false Doctrine.
 James Jackson for the same.

I now proceed briefly to set forth other Instances of the Quakers Sufferings out of these Books beforemention'd; for Tythes, Wardens Rates, Clerks Wages, &c.

Some Prisoners three Months for Tythes.
 Some Prisoners for Church-Wardens Rates.
 Some lay for Tythes three Years in Prison.
 Some imprison'd for disturbing Churches.
 Some whipt as Vagrants for Misdemeanors.
 Some set in the Pillory for Blasphemy.
 Some had their Goods distrain'd, viz.
 Some a Pillion and Pillion-cloath taken.
 Some had a Sheep and Lamb taken.
 Some had two Earthen Pans taken.
 Some had a Mare and Foal taken away.
 Some two pair of Shoes taken away.
 Some fin'd for Clerk's Wages 10 d.
 Some fin'd for Church-Wardens Rates.
 Some had a Smoothing-Iron taken.
 Some had three Stone of Tallow taken.
 Some had four Joint-Stools taken.
 Some had a Chasing-dish and Tongs taken.
 Some had a Warning-Pan taken away.
 Some had a Goose taken away.
 Some had a Dozen of Trenchers taken.
 Some had a Mattock and Dung-Fork taken.
 Some two Neck-Cloaths and six Caps taken.

Y

Some

Some hang'd on Tenter-hooks till dead.
 Some hang'd up by the Heels till dead.
 Some had their Noses and Ears cut off.
 Some their Mouths slit up to their Ears.
 Some their Privy Members cut off.
 Some roasted by a small Fire till dead.
 Some rowl'd in Barrels of Nails till dead.
 Some beaten with Rods till dead.
 Some tormented with Pincers till dead.
 Some Women hang'd up by the Legs till dead.
 Some ry'd back to back and slain.
 Some Hundreds at their Devotion slain.
 Some thrown out at Windows on Spears.
 Some their Bellies burnt till their Guts fell out.
 Some had their Eyes bor'd out, till dead.
 Some tormented in Troughs, till dead.
 Some tormented by wild Cats, till dead.
 Some their Eyes twisted out with Cords.
 Some their Throats cut.
 Some hewn with Axes till dead.
 Some shot to Death with Pistols.
 Some blown up with Powder.
 Some Crucified with the Head downward.
 Some Children torn in pieces.
 Some Women thrust thorough with Pikes.
 Some Ravish'd, then slain, left in Snow.
 Some Hundreds drown'd in Rivers.
 Some their Guts twisted about Trees till dead.
 Some dragg'd about with Cords till dead.
 Some hang'd up by the Hair till dead.

Some four double Cross Cloaths taken.
 Some had a Mantle and Chin-stays taken.
 Some three Biggins and a swadling Band taken.
 Some two Double-Bibs and a Pin-Cushion.
 Some had Iron Rods, and Cord for a Bed taken.
 Some a Beer-Vessel, and 1000 Pins taken.
 Some had two Rugs, and six Sheets taken.
 Some had six Leather Chairs taken.
 Some had a large Table taken away.
 Some a Powdering-Tub, and 5 Deal Boards.
 Some had two Rush Chairs taken away.
 Some a Cup-board and Coffey taken away.
 Some a Pannel, Girt and Foot-stool taken.
 Some a Pocket-Knife cost 2 s. 6. taken.
 Some a Pocket-Hankerchief taken.
 Some had a Spade taken away.
 Some had a Canvas Bolster taken.
 Some had two Stone of Wool taken away.
 Some had 45 Double-Clouts taken away.
 Some had three Milk-Pails taken.
 Some one Flock Bed and Bolster taken.
 Some a Bedstead and Curtains taken.
 Some had three Bushels of Barley taken.
 Some had a great new Towel taken away.
 Some a Bell-metral Pot, and a Brass Pot taken.
 Some a pair of Boots taken away.
 Some had a great Coat, and Wastecoat taken.
 Some had four pair of Breeches taken.
 Some had nine Blankets little and great taken.
 Some a Flock Bolster, and Dust Bolster taken.

Thus have I, with some Pains, finished my proposed Parallel. Come, George Whitehead and William Penn, together with all your Pupils, who are ready to dance after your Pipes, and to do as you direct, to sign what you dictate, I mean, Joseph Wyeth, Daniel Phillips, John Whiting, Benjamin Coale, Richard Clarridge, &c. What say you? Do you think that your great Prophets Fox and Burrough, made their Comparisons from the Holy Spirit of God? Answer me, or that lying Spirit of Lucifer: View their Doctrine, look upon the Parallel with your own Eyes, and see, if Infidelity hath not blinded your Eyes. Come, Friends, your Doctrine, and the Fruits of it is as plainly laid before you, as I am capable to do it: For as your way from the beginning has been to hide your Principles, to seek for Evasions, to mask your Design, so has it been my way, and shall be so long as I write, to be plain, free, and open. Come, my Quondam Friends, I have left you nothing to do, but either to condemn this Blasphemous Comparison, and your other Anti-Christian Doctrines, and Jesuitical Practices, or to justify them: Justify them you cannot; you are struck mute, yea, quite speechless. For though you will say I wrong you, yet you know in your Consciences I do not; and therefore you dare not meet me in a publick Conference; I have Challeng'd you often, I have provok'd you to it time after time, but the Fate of your Pupil Henry Pickworth has blunted your Edge. Why then will you not be honest for once, and under your Hands condemn both your Prophets, Fox and Burrough, who say that your Sufferings are greater, and more unjust than the Sufferings of the Patriarchs, Prophets, the Innocents slain for the Name of Jesus by Herod, nay, than the Sufferings of Jesus of Nazareth, his Holy Apostles, and Blessed Martyrs, from the beginning of the World, until the Year 1657? Moreover, by this Doctrine of your two Prophets, you justify the Jews, the Pagans, the Papists, and all the Bloody Persecutors of Christ, his Apostles and Martyrs, in all the Ages of Christianity; in that you say, *That what they did to the People of God, they did by a Law, and (not only so, but) by the due execution of that Law.* Now, unless you tell us what Law it was by which those in the Parallel suffer'd, and produce the

Juries,

Juiers that went upon them, and other legal Proceedings, either by due Process, Indictment, Judge, &c. you will be deemed, and taken to all Intents and Purposes, Enemies to the Christian Religion, and Abbettors of its Enemies. Consider of this, and lay it to Heart, for sooner or later, I am perswaded you will be brought to it, viz. either to condemn this your Comparison, or to defend it; if the first, and that with all its Appendices, you will gain the Love of all, put an end to all Controversies on this Foot: But if the latter, you will be turn'd out of your Indulgence. For you cannot reasonably think, that any Christian Government, when they know it, will tolerate such utter Enemies to Christianity, as you by your Doctrine and Practice have render'd your selves: And when this is done, I mean a Condemnation of this Comparison, and a Retraction of your manifest Errors; there is still one thing wanting, namely, to make Confession to God, and to beg his Pardon for these your Errors and Blasphemies. And therefore I shall conclude this Exhortation, according to the Words of St. Peter, touching Simon Magus (a), *Repent therefore of this your Wickedness, and pray to God; if perhaps the Thoughts of your Hearts, and the Works of your Hands may be forgiven you: For I percieve by the Rule of God's Word, and by that Understanding and Light which he has given me.* That all of you that defend Fox and Burrough in this Comparison, and all other their Blasphemies against the Ever Blessed Trinity, and against the Written Word of God, and the Doctrine therein contain'd, are in the Gail of Bitterness, and in the Bond of Iniquity. Moreover, I cannot but observe to you, that whereas you have wrote many Books, and great Volumes against the Christian Religion; so have the Gentile Pagans. For thus says Dr. Cave, viz.

' *Ulpian wrote several Books, in the Seventh are collected the several Bloody Edicts, which the Emperors had put out against the Christians, that he might shew by what Ways and Methods they ought to be punished and destroy'd, as Lactantius tells us. But this Book, as to what concerns the Christians, is not now extant, the Zeal and Piety of the first Christian Emperors, having banished all Books of that Nature out of the World, as appears by a Law of the Emperor Theodosius, where he commands the Writings of Porphyry, and all others, that had been written against the Christian Religion, to be burnt; which is the Reason why we have no more Books of the Heathens concerning the Christians, extant at this Day (b).*

And from hence we may learn, that as Solomon saith, *There is no new thing under the Sun.* For that which is now, hath heretofore been; and that which hath heretofore been, may be again. So wishing your Hearers may consider of what is said, and learn from hence the detestable Doctrine of their Teachers, and so come to condemn the same, and return to Christianity, from which both they and you have deeply Apostatiz'd. And so I conclude this Section.

(a) G. Fox's Predecessor. Acts 8. 22, 23.

(b) Primitive Christianity. &c. By Dr. Cave. Part II. Cap. 7. p. 271.

S E C T. XXIII.

Treats of the Quakers Pride and Uncharitableness; First, In pretending to be without Failings, Sin, or Imperfection, whilst guilty of Debauchery to the Highest. Secondly, By assigning what Judgments of God fell upon their Persecutors, whilst the same Misfortunes and Accidents fell upon themselves, even in both Instances upon their Preachers and Sufferers; but of these promiscuously and intermix'd, I cannot well help it.

HAVING in Section XX. given Thirty Reasons, which occasion'd their Sufferings, and in Section XXI. set them forth, out of divers of their Books, and shew'd the Nature of them, both as to Fines and Imprisonments, boring through the Tongue with a red hot Iron, branded on the Fore-head with the Letter B. for Blasphemy, setting in the Pillory, Whipping, and other Sufferings; with the Causes of each, and even their Complaints of Persecution to the Parliament, which was altogether groundless: As 1st. For saying *Thee* and *Thou* to a single Person. 2dly, Because they could not make a *Courtesie*. 3dly, Because they could not for Conscience-sake eat and drink to Excess. 4thly, Because they could not follow Games, Sports, vain Shows and Plays. 5thly, Because they could not follow the Worlds Fellowships. 6thly, Because they could not wear fine Apparel, with Gold, Silver and Pearls. 7thly, and Lastly, Because they could not for Conscience-sake powder their Hair. For these, (with other things) they printed a Book (*), Dedicated to the King and Parliament, for redress of these Cruel Sufferings. But so groundless was this Complaint, that I provoke any Quaker to shew me a Law, for the enjoining these things, or a Warrant, Indictment, or *Mittimus*, setting forth what, when, or wherein they ever suffer'd four Farthings for any one of these seven Particulars. In Sect. XXII. I have fully Confuted their Blasphemous Doctrine, whereby they have undervalued the Death and Sufferings of our Lord Jesus Christ. They asserting that their own Sufferings are greater, and more unjust than the Sufferings of Christ, and all the Saints that ever were from the beginning of the World, until the Year 1660. These things I have, I think, sufficiently confuted. I am now come to shew what Judgments they say befall their Persecutors, for inflicting those Punishments in the Parallel, which are likewise the Effect of Pride, Vain-glory and Uncharitableness.

(*) For the King and both Houses of Parliament, &c. p. 5, 6. Printed 1664.

(a) A Word of Reproof to my Fellow Soldiers, &c. By Edw. Billing. Seconded with the Testimony of H. Smith. Printed 1659.

But first let me give you some Account of the Doctrine of these two Quaker Teachers, in their Book (a), where hearing that the Professors had complain'd of their Failings, thus treat them, p. 45. saying, *Therefore Countrymen, consider these Priests wise Men, believe them not; for as sure as the Lord lives they are a Lye: Princes, be not deceived by them: Men of War, once again draw out your Spiritual Weapons, and defend your selves, and rid your Hands of that Posh, Jewish, and Anti-Christian Power, which in this the Lords Day could not stand, but by your consents.*

Some of you had once Bread in your own Houses, and have you spent all your former Estates, and quite lost your Possessions? And will ye Spendthrifts go to buy of Bankrupt Priests the Rag ends of Popery, such as preach in Mass-Houses, and compass the whole Earth for their Gain from their Quarters? Oh! believe them not, their best Deeds are Forgery, their Assurances are naught, their Words are cancelled, the Lawgiver hath veined their Statutes, the mighty Counsellor hath broken their Bonds asunder, their best Seal is but a Wafer, and what they seal is stol'n from their Neighbour, and their Gatherings are crumbling, and moulders like the very Dust, which is their Meat; there they are, and for that they murder.

But it hath been alledged to me by the highest Professors, that the best of Men sin, and have their Failings, whilst they are in the Body, and the best Men that ever were had their Failings, to their dying Day. To which I positively answer, That which is in the least failable cannot be sanctified, for that which sanctifieth is Infallible, and it is impossible that Sin and Fallibility can be join'd to, or with him that is Infallible; for all manner of Sin is Evil, and cometh of Evil, and is of the evil One, who is as Fallible, as the Fallible cursed Doctrine of Imperfection, and it, as him; for he (the Devil) is in it, and it in him; and he (the Devil) is the only Minister and Father of

of it: So that Imperfection is the Devil's Gift; Imperfection and Failings, and all People whatsoever that fail, though but in an evil Thought, is of the Devil.

He having thus rail'd and rav'd against the Ministers, for confessing that the best of Men have their Failings, and Imperfections, of which by and by I shall give a Sample of the Quakers Failings, nay, of the Failings and Imperfections of this Infallible Teacher *Edward Billing* himself, who broke, and cheated People of many Thousands of Pounds, and at length laid violent Hands (as 'tis believ'd, and I shall give the Reasons of that belief) of himself, I say, after he had more than sufficiently rail'd on the Ministers, and (as he call'd it) their *Cursed Doctrine of Imperfection*; He goes on, p. 79. saying, *Here followeth a Relation of some Signs, Examples, and Judgments for the accursed Generation, who desire a Sign, but they are Miracles to those that believe, and let such reach hither their Hands, and with me feel, and see the Wounds that the Lord of Life hath received in his Members, by this unnatural and unparallel'd Generation, to whom, and upon whom these Examples; (Signs and Judgments) have been shew'd, as it is written, &c. viz.*

1. *Robert Newton*, Goaler of *Edmunds bury*, and his Wife, who were cruel to *George Fox* in his Imprisonment, and taking away his Cloaths for his Lodging; both he and his Wife was not long after (b) cut off by Death.
2. Priest *Cassine*, who caused *Thomas Leacock* to be imprison'd a whole Year in *Horsham Goal*, for speaking a few Words in the Steeple-House; after the Priest had done, he was cut off by Death (c).
3. *John Chatfield*, Priest of *Horsham*, caus'd *Tho. Leacock* and *Bryan Wilkin* to be imprison'd, and *Tho. Patchin's* Cattel to be driven away; soon after fell into a Dropsie, and about half a Year after cut off by Death.
4. Priest *Cutshy* of *Arundel*, who caus'd *Tho. Leacock's* Persecution, (that Drunken Quaker, as anon I shall shew) suddenly after (it may be 2 or 3 Years) dy'd.
5. The Priest of *Green*, who caus'd *Alice West* to be sent to Prison, for speaking in the Steeple-House, soon after dy'd.
6. Priest *Haughton* of *Nuthurst*, who was the first that took Tythes, was soon after cut off by Death.
7. Priest *Channel*, call'd a Doctor, a great Opposer of Truth, was stricken with Madness, and is out of his Senses.
8. A Tythe-Monger, who for Priest *Beding*, took Tythes, within one Week after dy'd.
9. *John Gurden*, a Justice of the Peace, a Persecutor of the People of God call'd Quakers, had a weakness in his Body, and dimness of his Eyes.
10. *John Benton*, being one of Priest *Clapham's* Witnesses of *Wramplingham*, whom he procur'd to swear against *Benjamin Lyons*, in a Matter of Tythes, hang'd himself.
11. *Edward Hunt*, Keeper of *Norwich* Prison, who after *George Whitehead* was discharg'd, brought his Action for 4 d. a Night, was afterwards cut off by Death.
12. Justice *Webb* and Justice *Reymond*, who committed three Quakers to Prison; one of them fell sick, and speechless for many Days; the other was put out of Commission.
13. A Captain that sent to a Justice to take some course with the Quakers, but soon after he fell out with a Rag-Man, kill'd him, and the Captain soon after try'd for his Life (d).
14. There were a Man and a Boy abused a young Woman Friend, and soon after they fell out, and the Man wounded the Boy, who within 24 Hours dy'd, and the Man was try'd for his Life the next Assizes (e).
15. *Richard Hebbs*, who had sworn in behalf of Priest *Davies* of *Frampton*, against *John Tyler* a Friend; the said *Hebbs* being Clerk of the Parish, who as he was ringing a Bell, the Rope catch'd him, and toss'd him, that his Scull was boken, and his Body bruised, that he lay for dead; but being recover'd, was carry'd to his House, where he lay senseless, and in 2 or 3 Days dy'd.
16. *Richard Allen* of *Bath*, who had abused *Tho. Murford*, beating him with his Staff, had a Boy scalded to Death.

(b) It may be 6 or 7 Years

after. A notable Miracle!

(c) So was

Leacock, occasion'd by Drunkenness, as I

anon shall shew.

(d) But do not say that he suffer'd anything.

(e) If this be a

Miracle, there have been many in England.

17. *Thomas Hurlstone of Milbury-Osmund*, a Disturber of Friends Meetings, climb'd up a Wall behind *John Scuff*, who was speaking, fell down upon him, and struck him to the Ground, then went away, and had 6d. in strong Drink given him (f).
- (f) *Never such Miracles recorded before, surely!*
18. One of the Constables of *Exeter*, a Persecuter, hang'd himself in his own House, (says *Humphry Smith*.)
19. As *Thomas Salthouse* and *Miles Hallhead* going to *Plymouth*, were apprehended at *Honington*, and sent to *Exeter*, and from thence to *Taunton* with a Pass; the Man that guarded them fell down in the Mire, and could not stand upon his Feet, and so the Lord made way for their Enlargement (g).
- (g) *Surely the Popish Legend is not stuff'd with more foolish Miracles.*
20. One *Peter Whaly*, Mayor of *Northampton*, a Persecuter of Friends, struck off his Horse, (What by a Quaker?) and dy'd, and thereby one that was committed to Prison for speaking to a Priest, was releas'd.
21. One Esquire *Willmore* of *Synwell*, having a Friend Tenant to him in a Farm of 30 or 40 l. a Year, the said *Willmore* gave his Tenant warning to leave his Farm, unless he would give over keeping Meetings in his House; he refusing, was put out. Immediately after this rich Man having but one Son, the Lord struck him with Death; so that since he would not suffer an Heir of Heaven [the Quaker] to dwell in his House, except he would deny Meetings therein; So his Son should not live in any of his Father's Possessions but in the House of Darkness, (meaning the Grave) was shut up (h).
- (h) *Oh! What Uncharitableness and Senforiousness is this? Beside the Pride of Lucifer: What! to sit Judge of God's Providences?*
22. One *John Palmer* a Friend, sent a Book to a Priest, who said he would Reply to it, but whilst he was writing against the Truth, he dy'd.
23. *Parson Feak* of *Standrop*, beat *Tho. Tayler* and *Christopher Atkinson*, coming along the Highway from *Ravensthorpe Castle*. To be sure a sad Judgment was to follow, but 'tis not mention'd.
24. *Edward Dod*, who wrote falsely against Friends, causing many to suffer, fell off a Bridge, and broke his Leg.
25. One *Bristlin* of *Thorncliff*, Steward of a Court, who did not do Friends Justice in the Case of Tythes; soon after the Lord cut him off by Death.

From hence several things are very remarkable: First their Senforiousness, admit all these Accidents and Misfortunes, both upon the Ministers and Magistrates, &c. were true; but we have great Reason to question the Truth of them all, if we duly consider their groundless Complaint, mention'd in the last, and beginning of this Section, viz. That they suffer'd Persecution because they could not make a Courtesie, Thee and Thou, wear fine Apparel, Powder'd Hair, follow Games, Sports, vain Shows, &c. I say, considering these vain, as well as horrid false and deceitful Pretences to the King and Parliament, what Reasons have we to believe them in these their Stories of Judgments to the Christians, and Miracles to the Quakers, especially when we consider their Doctrine, saying, *He that is found defective in a Relation of Matter of Fact in any Circumstance, ought not to be credited until he can clear himself from the imputation of a Liar? Vindicte Veritatis, &c. p. 43.* Again, Secondly, We see how they, by their Industry and Emissaries in all these

(i) *Hertsfordshire, Gloucestershire, Suffolk, Norfolk, Essex, Suffex, Herefordshire, Worcestershire, Lincolnshire, Huntingdonshire, Derbyshire, Shropshire, Hampshire, Wiltshire, Somersetshire, Dorsetshire, Devonshire, Exeter, Lancashire, Northamptonshire, Yorkshire, London, Bath and Wells, Plymouth.*

Counties (i), were forc'd to take up these Instances, if true; and thereby to render both our Magistrates and Ministers, &c. a Pack of Bloody Tyrants, upon whom the Judgments of God fell, as upon *Sodom* and *Gomorrhah*: This Design could be nothing else, (as evidently appears by the Text, and Context, the Nature of things consider'd) than if true, (which I much question, and that for many Reasons) may be collected, even among the Quakers, if we dare be so uncharitable, or take upon us the Judgment-Seat of Christ: No, it's more Christian-like to observe that Caution our Saviour has given us, *Luke 13. 2. Suppose ye that these Galileans were Sinners above all the Galileans, because they suffer'd such things, I tell you, nay: But except you repent, you shall all likewise perish.* This is a good Caution to all humble Sinners, but this doth not reach the Quakers, they in their own Esteem, are so far from being

being Sinners, that they are without Failings: And therefore they tell us, (as quoted in the beginning of this Section) they that confess they have Failings, and that the best Men that ever were had their Failings; this they call the **Cursed Doctrine of Imperfection**. And since they say they have no Sin, I must say with St. John, *That they therein deceive themselves; and that the Truth is not in them*: And therefore I fear that there is another Scripture, which they may in an especial manner do well to consider of; *Luke 11. 23. And thou Capernaum, which art exalted unto Heaven, shalt be brought down to Hell, &c.*

And therefore the use that all sincere Christians make, or ought to make, of such severe Providences, is to acknowledge the Mercies of God to us that escape; and that thereby we ought to take warning, and repent, and amend our ways. But alas! the Quakers think they have no Sin, therefore no need of Repentance, nor consequently no need of Confession of Sin, begging God's Pardon, &c. And this shall be a Sign of it, That in all the five Folios of Fox's (k), and five hundred other Books, said to be of his Writing, there is not one Word of his confessing himself a Sinner, nor any Exhortation to the Quakers so to do, or Recommendation of such a Practice to them, but the contrary, not to desire of God to give them a sense thereof, as I have shew'd.

Dissent. You promised in the beginning of this Discourse, that you would say little of their Principles, but proceed to their Practices, founded upon their Principles; and I think you are as good as your Word, and which pleases me very well: For since you are upon a discovery of them, I think you take the readiest way to effect your Purpose. But there is one thing I marvel at, to see them so jump, and fall in with the Scribes and Pharisees, those professed Enemies of Christ, and to whom he pronounced so many Woes for their Hypocrisies. For I have observ'd, as in Sect. XIV. how *William Penn* feigns himself to be a Lover of the Doctrine taught by the Church of England, at least as to Substance, and that they, setting aside some School Terms, hold the Substance of those Doctrines believed by the Church of England, &c. (l). Now when I consider the Scribes and Pharisees of old, even when they laid wait to intangle our Saviour in his Talk, went about to seek how they might destroy him, yet even then, they would feign themselves Just Men, call him Master; say that he was true; that he respected not the Persons of Men; that he taught the way of God in Truth (m), &c. and yet even then went about to destroy him. I cannot but think that the Hypocrisie of these Pharisees too much resemble the Hypocrisie of the Quakers: For says *W. Penn*, (as above) *What ever some may think, that because we are separated from the publick Communion and Worship, some thereupon conclude we deny the Doctrines believed by the Church, and consequently introduce a new Religion; when the Truth of the Matter is, that setting aside some School Terms, we hold the Substance of those Doctrines believed by the Church of England, &c.* (*)

Now therefore, if their Principles be the same they were in the beginning, as they tell us, with what Face but that of Brags, could *Will Penn* feign himself such a Just Man, as to own the Substance of the Doctrine received and believed by the Church of England, and yet at the same time join with the Quakers, in seeking her Subversion and utter Overthrow; as appear plainly by many Proofs already given: To which add these 25 Instances now produc'd, with some others pass'd by, written by two of their Ancient and Eminent Speakers and Writers, *Edward Billing* and *Humphry Smith*, with their Doctrine in the beginning of this Section, and it amounts to a Demonstration, that the Hypocrisie of the Quakers out-does (if possible) the Hypocrisie of the Pharisees, against which our Saviour pronounced so many Woes.

And therefore if you can shew a parallel Case out of the Quaker Schism, that may ballance the foregoing 25 Instances, I think it may be necessary; First, to humble their Ring-leaders, and to convince their Hearers, as well as to invalidate their Signs, Examples, and Judgments, for the Accursed Generation (n), but Miracles to us, i. e. Quakers.

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(k) *Great Myst. &c. Barile-Door, &c. Journal, &c. Epistles, &c. Gospel-Truth, &c. of more than 3000 Pages in Folio, beside more than 500 Books and Epistles, &c.*

(l) *Sect. XIV. p. 270, 271.*

(m) *Mark 3. 6, 12, 14. Luke 20. 20. Matth. 12. 14.*

(*) *The Truth of God, as held by the Quakers, &c.*

(n) *Meaning the Christians. See their Book, A Word of Reproof, &c. p. 79.*

Churchm.

Churchm. Sir, you shall have a Parallel, for I am ready to answer your Request, and that for the Reasons last alledg'd; 1st. To humble their Ring-leaders, and to shew the World their impudent Boldness, and deep Hypocrisy. 2^{dly}, To convince their Hearers, if they be not obstinately stubborn, or judicially hardened in obdurate Infidelity. And 3^{dly}, To invalidate their Signs, Examples and Judgments, to the Accursed Generation, as they account us Christians: But (says *Billing*) they are Miracles to those Quakers that believe. And for a Confutation of their Exaltation, I now proceed.

A Parallel to ballance the Quakers 25 foregoing Examples, &c.

I. And first I begin with *Robert Langborn*, one of their Eminent Teachers, who cut his own Throat against *Bread-street Church* in *London*, *September 1704*. And which is the more Remarkable, for that he laid violent Hands on himself against that very Church, near to which *Mary Tucker* a Quaker, actually and publickly burnt the Bible, about the Year 1675.

II. One *Brown*, a Woman Quaker of Note among them, cut her own Throat the same time, but it prov'd not mortal; as in *Mr. Pennyman's* Remarks.

III. *William Rust* a Quaker Teacher, living at *Chatterice* in the Isle of *Ely*, who oppos'd *Mr. George Keith*, touching the Doctrine of Christ Crucified, some Days after hang'd himself on a Beam in his own Chamber, with one of *Mr. Keith's* Narratives in his Pocket, about the Year 1698.

IV. Another Quaker that liv'd near *Old-street, London*, (as in *Mr. Pennyman's* Remarks) hang'd himself near *Graves-End*; a sad Spectacle!

V. *Sarah Pitts*, another Quaker, hang'd her self near *Fleet Ditch, London*.

VI. ——— *Chamber's* Daughter a Quaker, poison'd her self near *Basing-Hall-Street, London*. Thus far of Wilful Murder.

Now for Accidents, from which good Lord deliver us, and all Men.

VII. *John Bolton* a Quaker Teacher, who as he was going to Preach, his Speech was taken away, and I never knew it return. I knew him well.

VIII. *Thomas Green*, another Eminent Quaker Teacher, whom I knew well; for when I was a Quaker, he often lodg'd at my House, his Speech was taken away some Months before he dy'd.

IX. *Hellen Green*, his Widow, who was greatly given to drink Brandy, and being wealthy, following that Course of Life so long, was one Morning found dead in her Houle alone; for tho' rich, I heard she had not a Heart large enough to keep a Maid; but People generally believ'd she dy'd drunk with Brandy. Another Quaker Woman living in *Holbourn*, who being an excessive drinker of Brandy; upon a time being drunk therewith, the Fire catch'd hold of her Clothes, (whether occasion'd with the Brandy coming from her, I am not certain) and she was burnt to Death. Now whether in Judgment, for their pretending to a sinless Perfection, whilst they live such wicked Lives, or as a Warning to others, or both, God only knows; but a sad Spectacle it was.

X. *Thomas Coveney*, who formerly kept the *Bell-Savage-Inn* on *Ludgate-Hill*, an Eminent Quaker, and formerly a great Entertainer of the Quaker Teachers and their Horses, when they came to *London*; who riding to *Newington*, where he had a Farm, fell off his Horse, brake his Neck, and was taken up dead.

XI. *John Yates*, an Eminent Quaker living at *Hull*, a Master of a Ship, who for carrying Lead to *France*, and holding Correspondence there, contrary to Law, in the time of War, had his Estate seiz'd, and fled for his Life from his Dwelling.

XII. As Eminent a Quaker as *Yates*, and who formerly gave a Challenge, in these Words, viz. *This open Challenge I make, that if amongst the many Ploes that have been spoken of, and several have been bang'd for: That if there has been one known Quaker found amongst them, I confess the Magistrate is excusable in his discreet Jealousie over us* (o); and yet the same Challenger was in my Lord

(o) A Serious
Apol. &c.
p. 164.
Part II. p. 67.

Lord Preston's Plot against the Government, and a Proclamation issued out to apprehend him; and as a sign of his guilty Conscience, he fled from Justice (p), and hid himself in Garrets, Cock-Lofts, and such like Mice-Walks, (p) John Gurney, was this like a Man of Honour? Answer me. several Years together, who at last by the Mediation of some Friends, got his Pardon: But William Mead, and other Quakers of his Party, endeavour'd to have silenc'd him from speaking in their Meetings, but George Whitehead and his Party prevail'd, &c.

XIII. Michael Ruffels, another of their Teachers, fell down dead soon after he had utter'd these Words in their Meeting, in *White-Hart-Court* in *Grace-Church-street*, *London*, the 7th of February, 1702. viz. *If I do not speak in the Uprightness of my Heart, then let my Tongue cleave to the Roof of my Mouth; And let my right Hand forget its cunning* (q). Upon which Imprecation his Speech was taken away, his Hands dropt down, his Body ruck'd, and he was carry'd out by young Men, (much like *Annianus* in the *Acts*) dy'd and was bury'd; and I wish with all my Heart, it may prove a Warning to the Quakers, whose Capital Sin is Hypocrisie, that is, seldom, or never, (I mean of their Speakers, about Religion) to speak as they mean. (q) See Part II. p. 90. for this and others, more at large,

XIV. Daniel Phillips of *Stoak-Ferry* in *Norfolk*, having been at *Stow Fair*, and coming home in drink, fell off his Horse and broke his Neck, was taken up dead. A sad Exit!

XV. Thomas Usher of *Colchester*, another of their noted Teachers, Anno 1704. had an unnatural Death, who being sick, at length for a Month or six Weeks, nothing went through him, but his very Excrements he voided upwards, as *Arim* did in his Flux downward; and so dy'd miserably.

XVI. Thomas Leacock, another of their great Teachers, mention'd to be a great Sufferer, (and for which Numb. 2, 3, 4. the Priests are said to be cut off in Judgment) being upon a time at Mr. *Oxborrow's* House in *Emney* in *Norfolk*, drinking; at length being drunk (for he was a wet Quaker, as many of them are) went out to make Water, and staggering, fell backward into a Water Cistern, and had like to have been drown'd, but was over-heard by some People within, and rescu'd from drowning: However, by straining, or some other Accident, he broke his Bladder, and thereby forc'd to wear a Dish in his Breeches to catch his Water, and soon after dy'd a miserable Death.

XVII. Christopher Atkinson, another of their early Teachers, Companion with *George Whitehead*, in Travelling, Preaching, suffering in Prison, and Writing, (mention'd to suffer by *Parson Feak*, Numb. 23.) who, when Prisoner with *George Whitehead* in *Norwich Goal*, got *Ursula* (the Maid Servant of *Thomas Symonds*) with Child; soon after he broke Prison, and turn'd Felon, and was hang'd.

XVIII. Stephen Willbee of *Tid St. Maries*, near *Long Sutton* in *Lincolnshire*, who going to Harrow, or Rowl some Land, his Horse threw him, and the Harrow, or Rowl going over him, tore him in pieces, and crush'd him to Death.

XIX. Gerrard Roberts, Rebecca Travers, Benjamin Antrobus, and many other of their Teachers broke; likewise, poor Samuel Harsent, an Entertainer of *Will. Penn*, *Geo. Whitehead*, &c. and fifty others that I could mention, as *Thomas Plumstead*, (Brother to *Francis Plumstead*, Ironmonger) by whom I lost above 40 l. I cannot call these accidental Things, because many of them were design'd Cheats, who run away, and paid nothing; and altho' I dare not call them Judgments, yet the Men were Cheats; of whom I can name above 50, which spoil their Pretensions to a sinless Perfection.

XX. Robert Letchworth, Son of Robert Letchworth of *Haddenham*, in the Isle of *Ely*, was hang'd for Felony at *Cambridge*, about the Year 1693, who at the Gallows confess'd he dy'd a Quaker.

XXI. Edward Billing, Author of this Book (r), where p. 45. recited, not far from the beginning of this Section, railing at the Ministers and Professors, for denying a sinless Perfection, and saying that the best of Men have their failings; calling this The cursed Doctrine of Imperfection, P. 97. He also sets forth Signs, Examples and Judgments for the Accursed Generation; but (says he) Miracles to them that believe: Yea, even this same *Edward Billing* broke and cheated many People of many Thousands (r) A Word of Reproof, &c.

(s) See Part II.
p. 98. and let
G. Whitehead
tell me whether
Self-Murderers
be no Sin.

sands of Pounds; after which meeting with *James Wals's* Wife, told her that he would go home and dye, and accordingly sent for a Surgeon to let him Blood, and so bled to Death, as I have it in Mr. J. P's Remarks: A fearful End! This is the Man, who, together with *Humphry Smith*, collected and wrote the aforesaid *Signs, Examples, and Judgments for the Accursed Generations*, meaning the Christians, who confess their Failings; but Miracles to the Quakers, who have no Failings, Sins, or Imperfections, therefore need no Repentance, and consequently no Confession of Sins, as I have observ'd (s). *Thou* (O Lord, said *Isaiah*) *frustrateth the Tokens of the Lyars, and maketh the Diviners mad, that turneth the wise Men backward, and maketh their Knowledge foolish, &c.*

XXII. *George Rose*, another of their preaching Prophets, was drown'd.

XXIII. *John Ainslee*, another of their Preachers, dy'd distracted.

XXIV. *George Layton*, *Thomas Bishop*, put into *Bedlam*, and dy'd distracted.

XXV. *John Moon*, another of their preaching Prophets, and a great Pretender to Visions and Revelations, and a Justice of Peace too forsooth, under the Honourable *William Penn*, when so, in *Pensylvania*, follow'd Whoredom, until at length he dy'd of the foul Disease.

Here are 25 Instances to ballance the Quakers foregoing 25 *Signs, Examples and Judgments*, which tho' I dare not determine, whether they were Judgments, or Warnings to others; yet their Doctrine consider'd, I must say, they look more like Judgments; and so I leave them: Only I thought it necessary to make a Ballance, that so, as in a Glass, the Quakers might see themselves, and be humbled, seeing they are subject to the same Infirmitives and Imperfections, and liable to the same Accidents and Misfortunes with other Men: That under a sense thereof, they might confess their Sins to God, and beg his Pardon, for the Sake of Jesus Christ. If any desire to see a List of a few of the Quaker Teachers, who have been guilty of Fornication, Adultery, Incest and Sodomy, let them look in the Margin (s).

(t) *W. Warwick*
John Moon,
Samuel Cater,
Chr. Atkinson
Jo. Harwood,
Miles Smith,
Mary Harris,
Hall. Fisher,
Robert Malem,
Rob. Johnson,
Jo. Swinton,
John Slee,
Mor. Watkins,
Geo. Archer,
Will. Bayly
Steph. Crisp,
George Smith,
Tho. Rudyard,
Tho. Piddle,
James Naylor,
E. Dewsberry,
Daniel Wills,
Tho. Murford,
John Iysse,
Jos. Helling,
Tho. Hurston,
Jos. Clark,
of Sodomy.
Note, That the
Man of the
Meetinghouse
in *Surry* com-
mitted Incest
with his Sister,
Will. Burrell
and *John Bol-
lard*, the one
a Preacher,
the other a
Sufferer for
Tythes, both
accused by
their Friends
about Women;
and many
others.

I have a Paper by me of Mr. J. P's Remarks, saying, In the Year 1669. there was a very strange and wonderful discovery of the secret Immoralities of the People call'd Quakers, even amongst themselves, which occasion'd many Meetings to be appointed for that purpose, and the Parties Confessions; *George Fox* got Edward Man to write (the said Confessions) down, so that if any of them should afterwards displease him, he could bring their own Confessions against them; and so by that means keep them from opposing him. However the Meeting Room at *Devonshire House*, being too little to entertain the Throng, they appointed (by adjournment) their Meeting to be at *Wheeler-street*, where many of the Quakers accus'd themselves of gross Immoralities, and which were so great, and so many, that some of the Leaders, after the Meeting was over, said, If we let these Meetings go, we shall be look'd upon to be the wickedest People in the Nation. Upon which they thought it requisite to put a stop to them, which was accordingly done.

I my self remember, that one of our Teachers, *William Wilch* by Name, about that time had divers Meetings, both in *Suffolk* and *Norfolk*, about auncular Confessions: I travell'd with him my self near a Hundred Miles, up and down those Counties, and some Confessions, tho' few, were made, especially at *Lynn*; but many thinking it not according to Truth, to make Confession of Sins, rejected that Doctrine, and so it ceased. I have forgot the Particulars, but the Matter agreed with the Paper above-noted.

Dissent. I grant this is a good Discovery, yet no more than I believ'd before, as touching the Immoralities of the Quakers in general, notwithstanding their pretended Sanctity, and demure Carriage; for I have observ'd their Conversation in the Towns near me, where some are Proud, some Covetous, some Drunkards, some Whore-Masters, and other some given to other Vices. But pray, whereas you have (as you say) named some few of their Teachers in the Margin given to secret Immoralities, will you please to decypher one of them, that we may know them by their Fruit: For like the *Gnosticks* of old, they pretend to a sinless Perfection. For in the County where I live, I have sometimes step'd into their Meetings, out of Curiosity, and they so furiously preach against Sin, rail against the cursed Doctrine (as they call it) of Imperfection, Failings, and Humane Infirmities; that One, not acquainted with

with them, would take them to be Saints, far beyond either Prophets or Apostles, who complain'd of a Body of Sin and Death, confessed they were Sinners; yea, the Quakers do so jump about their wooden Pulpits, thump their Breasts, labour and sweat, roar and thunder like the Popish Fryars, as if for Zeal, Purity and Self-denial, they were the sincerest of all Professors. Therefore pray give us the Character of one of them.

Church. I confess this is a Work I have no delight in, tho' sometimes in order to humble them, I have decypher'd several of their Teachers, when I open'd the Cage of unclean Birds^(u), and may do again, when I come to renew the said Cage; but for the present take the first of them, namely, *William Warwick*, who came in amongst them a poor Boy, (as most of their Teachers did) and taken by *Edw. Burrough* into their Service, of preparing Books for the Country Friends to dispose of, and disperse about; but after he got their Knack of Preaching, he soon grew Rich, (as most of them do) and then he was for his Country House, where he kept a Whore, even when he preach'd in their Meetings: (And this I remember very well, for I was at the Meeting, and heard him, and was told both the Matter and the Complaint.) Well, the Meeting was at *Grace-Church-Street* in *White-Hart-Court*, *London*, in *King Charles II'd's* time, when great Endeavours were us'd to prevent their Meetings, and particularly by the City Train-Bands. Well, so it was, the Soldiers came in clattering with their long Pikes, *W. Warwick* being speaking; they commanded his Silence, he refus'd, they offer'd to thrust at him: He still went on with that Zeal and fearless Courage, that I thought he was as ready to be Martyr'd as they could be to Martyr him. Such was his seeming Courage, as to us appear'd, and yet, even that Morning he came from his Whore; and that sort of Pollution he liv'd a preaching Quaker a long time, until it broke so out, that the World's People got it, and then he was put by Preaching; else, for ought I know, they might have continu'd him a Preacher, as now they do *Samuel Cater*, especially where his Wickedness in that kind is not known. But enough of this, for this is like the rest, all a Cheat, all Imposture, wholly void of Christian Sincerity, Piety, and Morality; but nevertheless sinless in them: They have no Failings, as they pretend, no Sins to confess; O rare *Gnosticks*!

I shall subjoin the Character of a Quaker, because it contains the Substance of this, and the foregoing Sections, as it was sent me without a Name, *Anno 1704* and which I printed the same Year. Take it *verbatim*, viz.

The Character of a QUAKER.

A Quaker is the Spawn of Anarchy and National Confusion, brought into the World in times of unnatural Rebellion, by the Assistance of Pride, Ignorance, and over-heated Fancy.

The Animal is now above fifty years old, and grown to a formidable as well as monstrous Bulk, being nourish'd by Contradiction, Lying, Worldly-Interest, and Self-conceit.

He is a Reproach to humane Nature; the Reverse of Reason and sound Argument; affects Singularity more than Sincerity, and takes greater care of his Coat than his Conscience.

In secular Affairs he is crafty, thoughtful and designing; in his Element and Sphere, and height of Satisfaction bids defiance to Fraud, as well as adieu to Honesty; But bring him to Religion, he is a Fish out of Water; either possessed with a dumb Devil, or foams and raves and yawns out Nonsense and rank Prejudice.

He is by his Equivocation a Jesuit; by his Allegorizing away the Scripture, a Deist; by his Notion of Christ's Incarnation, a Nestorian; by his Doctrine of the Trinity, a Sabellian; and by his incorrigible Obstinacy, a Jew.

He is a Christian without the Creed! A Man without Sin! A good Subject without Reverence.

When he is about to eat, he has as great a sense of the Blessing as a Hog, which feeds heartily upon fallen Acorns, but never regards, or looks up to the Tree, that plentifully bestows them.

His Conscience is of a peculiar complexion. Twill allow him to Lye, but not to Swear: To give ill Language, but not to fight: To expect Submission from his Servants,

' wants, but to shew none to his Sovereign: To call them *Masters* whom he gets by, but to divest others of their proper Titles.

' He is Sacrilegious by Principle. *Robs God* out of pure Piety! pretends Justice for detention of Dues! Calls *Suffering for Evil doing, Persecution for Righteousness-sake!* Prefers a Goal before Humility; and even Hell it self before Repentance.

' Tho' his *Light within him be Darkness*, he is resolv'd to walk by it, and let him *stumble and fall* never so often, he is still upright! He wipes his mouth, and modestly says, *I have done no Wickedness.*

' He belongs to a *Civil Peculiar*, an exempt Jurisdiction from the National Constitution; maintains a Government within the Government; and how useless soever he may be in the latter, in the former Capacity he is industrious and active; scrupulous of breaking the Decrees of *Meetings*, and scrupulous of keeping those of the Legislature.

' Ill-breeding is one of the first Documents he was imbued with. To put off the Hat, is to throw off Christianity, and turn Apostate: To wear Cloaths in the Fashion, is to discover the Souls nakedness: To condescend further than the affording a *gracious Nod*, is in his *Catechism* Cringing and Hypocrisy.

' He is a demure Sinner; a *painted Sepulchre*; a *Wolf in Sheep's Cloathing*: Tho' now and then the Devil owes him a *shame*, takes off the Vizard, gives us a view of the Diabolical Features, and signifies to the World by those odious Lineaments, whose Child he is.

' He casts Christianity in the Mould of his Fancy; whereby it admits of any Impression his imagination shall impart: He is above Ordinances; receives the Sacraments only in conceit: Is Baptiz'd without Water! Eats Bread and Drinks Wine without putting either into his Mouth! Believes in a Christ Conceived, Born, Crucified, and raised from the dead WITHIN him.

' His Principles vary with the Climate and Circumstances he is in. In *England* 'tis against his Religion to Fight: In *Pennsylvania* he can hire Men for that purpose. Here he is Couchant, there Rampant. Here he will not ride, because he cannot get into the Saddle; there when he is in it, he will not hold the Bridle. In short, there he is a profess'd *Jehu*, here a pretended *Job*.

' His Soul in his own Opinion is quite carnaliz'd: He is more afraid of defiling his Mind, with what enters into his Mouth, than with what proceeds from his Heart; thinks his Soul and his Body dine both on one Dish; and would more willingly be entertain'd with a malicious Project, than a *Mince-Pie*; within whole sinful Walls are as many Popes as Plums.

' His Religion must needs be Superficial, when 'tis no Deeper than his Cloaths. Be the Man never so Gripping, Envious, Proud, Obstinate, &c. Let him have but a great Cloak with small Buttons; a short Cravat, a Hat as broad as a large Umbrella, and liberty of wearing it in all Companies and Places; he is in a state of Grace! he looks down on the *Worlds People* with an Air of Contempt, Majesty, and Derision.

' What is against his Interest, is always against his Principle: To pay Tythes to the Priest is a most impoverishing Abomination! To repair Churches is as heinous a Crime as to build Bawdy-Houses: And rather than lose the taking a Penny, he will keep open Shop on Fast-days in spite of the Magistrate: And all out of Conscience!

' To close his Character, he has the Shiftings of *Proteus*; the Crabbedness of *Diogenes*; the Disobedience of *Lucifer*: And after his unlamented Exit from the Stage of Life, the Burial of an *Ass*.

Now since it plainly appear, that the Quakers Religion chiefly consists in Thee, Thou, the Hat, a small Cravat, plain Cloaths, with some other Singularities and seeming Austerities. I shall conclude this Section with what I have read of the Conduct of the Primitive Christians, viz.

The Primitive Christians avoided both Singularity on the one hand, (as to Apparel) and Excess on the other; generally conforming themselves to the decent and orderly Customs and Fashions of the Times and Places where they liv'd. Justin Martyr, giving his Friend an Account of the Christians, tells him, that they differ'd not from other Men, either in their Country or Speech, or the Usages of Civil Life: They dwell in their own Cities, use the same Language with other Men, nor have they any singular and extraordinary way of Life: They are not in any thing affected or phantastick; but inhabiting partly amongst the Greeks, and partly in Barbarous Cities, as every one's Lot is fallen; they follow the Customs of their Country, both in Cloaths and Dyet, and all other Affairs of outward Life, &c. (w)

(w) Primitive Christianity, &c. By Dr. Cave. 4th Edit. try, both in Cloaths and Dyet, and all other Affairs of outward Life, &c. (w) Cap. 3. P. 45.

S E C T.

S E C T. XXIV.

Shews, George Whitehead's Picture in part; his counterfeit Dealing, not doing as he would be dealt by; his Quibbles about the Words, as, vary, Ay, Ample, Holy, his senseless Dashes, his splitting Sentences, curtalizing, nibbling at, and dropping Words; his Presumption; his Conference with me at Milden-Hall; his way of answering Books, defending what he knew to be False; his Lying; his Forgeries; his Dissimulation; and that by many outward and visible Signs, which Demonstrate that he has little or no true inward Spiritual Grace. A Sample now, and if God permit, more hereafter.

Dissent. **B**Efore you proceed to this Essay, I must first own, that you have labour'd as at the Oars in the last four Sections, and that by multitudes of Quotations, Examples, Precedents, Parallels, Figures, and Representations; a fifth part whereof, in my Opinion, had been more than enough to prove your Charge of Blasphemy, Pride, Arrogance, and impudent Boldness. But Secondly, pray answer me this Question, why do you thus labour the Point?

Churchm. Have you not read in *Exodus*, that altho' *Moses*, the Servant of the Lord, was Divinely inspir'd, and commissioned to do Signs and Wonders in the Land of *Egypt*, in order to bring forth the Children of *Israel* from under the Bondage of *Pharaoh*. Yet, notwithstanding, his Magicians oppos'd this, and in imitation of what *Moses* did, they by their Inchantments brought forth many Likenesses, until they came at Lice. And if God Almighty, for wise Ends, best known to his Infinite Wisdom, permitted those Oppositions and Likenesses to be brought forth against so great a Work, shall we think it strange to see our Ministers, and the Doctrine of the Gospel oppos'd, when the Holy Apostle has told us, saying, *For there must be also Heresies among you; that they which are approv'd may be made manifest among you* (a)? And surely no Age hath brought forth more bold and affronting (a) *1 Cor. ii: 19.* Heresies, since the Promulgation of the Gospel, than the Quakers have done.

And altho' many of our Bishops and Ministers have wrote both Learnedly and Christianly against their Errors; yet have they among them such cunning Magicians, who by their Inchantments, bring forth such Likenesses, as would dazle the Eyes of many People, unless they compare their Books with those wrote against them: Such are their deep and premeditated Subtilties and Sophistry, by which they deceive; of which number *George Whitehead* (setting their Prophet *Fox* aside) is one of the Chief, whose whole business for this Forty Years, (as appears to me by his Writings) has been to deceive. And therefore in order to undeceive the World, I am willing to cast in my Mite, not so much by Argument (for that I leave to the Learned) as plain Master of Fact, not doubting, but by God's Assistance, to set the deceitful Measures and Methods of the Quakers (at least before I have quite finished) in such a true Light, and to make their deceivable Ways, in defending their Heresies, (as also their Errors) so plain, and to charge, and to recharge them so home, that they shall be no more able to defend their Errors, or vindicate their Books, consistent with Christianity, and the Tenor of the Gospel, (unless they'll retract them,) than the *Egyptian* Magicians could make Lice by all the Power of their Inchantments and Magick Arts.

And now I have given you the true Reason why I take this Pains, and why I have for many Years pursued them in all their By-paths, according to the best of my Capacity and Ability. And notwithstanding all that hath been said by me and others, touching this Comparison of their Sufferings, yet has *George Whitehead* the Face to say, *But we want Proof still of this great* (b) *Truth and* and loud Charge (b). This, and the like Provocations (of his especially) hath Innocency engag'd me to be so superabundant in my Quotations, Examples, Precedents, Vindicated, and Parallels, thereby to render their cunning Evasions, and subtil Subter- *Ge. p. 47. By G. Whitehead.*

terfuges obvious to the meanest intelligible Capacity; and not only so, but to discover *George Whitehead* (the Man in hand) not to be the Man he would appear to be, nor the Man many take him for, notwithstanding his great Pretences to Sincerity, Plainness, Innocency and Truth. And now I proceed to give some Signs and Tokens, and that numerically.

(c) *His Rambling Pilgrim, &c. p. 45.*
Sign I. I shall begin with his lying Faculty, of which he complains so often of others, viz. In his Book (c) he says after the Words [the Lake is thy Portion, which is the Portion of Lyars.] the Words [except thou speedily repent] are omitted there, and in some other places. This is a plain Lye: For there is not a Word of those, or any other left out in the whole Reprint, as I have prov'd by many Credible Witnesses. This is a Lye in Fact, and that to his own Knowledge: For either he had the Book *Ishmael, &c.* or he had not; if he had it, then to his own Knowledge (d); if he had it not, then it shew, that he will say any thing right or wrong. So still the same. The like Lye is, that of his Relation of the Conference. He and I had before the Bishop of *Norwich* and four Members of Parliament (e).

(d) T. Sowle had it, and offer'd to sell it me for four Guineas, 180 but 3 d. price, so he might have had it.
 (e) See the Preface to Part I. p. xviii, xix.

Sign II. The next Sign is that of Forgery, of which he so bitterly complains of others; for he not only forg'd a Certificate in other Mens Names, but a whole Ninth Chapter in the Name of Mr. *Sandiland's*, as I have prov'd in Sect. XVI. foregoing.

Sign III. This is a plain Token of his Dissimulation; for notwithstanding he hath Taught, and Preached a thousand Pratings, that Swearing is a Damnable Sin, yet when *Thomas Daniel* and his Wife exhibited a Bill in Chancery against him in the Lord Mayor's Court, April 9th 1695. He took a Legal Oath in these Words, the Book being put to his Mouth, viz. *You do swear, that so much of this your Answer, as you set forth, to be of your own Knowledge, is certain and true, and so much thereof, as you set forth by the Relation of others, you do believe to be true. So help you God.*

(f) See Part II. p. 77, 78.

Witness to *J. Gibson*, Attorney in that Court. This, with the occasion of my coming to know it, is at large set forth (f). Thus have I prov'd him a Liar, a Forger, and a gross Dissembler.

(g) Oh! Deceit; they dread nothing more.

(h) Which by Interpretation is Hypocritical.
 (i) Truth and Innocency, &c. p. 29, 69.

Sign IV. They (i. e. the *Norfolk Clergy*) are very offensive in their Charge and Citations; (ay, no doubt of it, you do not love to hear of your Errors) we are only defensive, and not under a necessity of reciting and reprinting whole Citations in every part; (no, nor sometimes one Line in ten.) Let their Books and our Books be compar'd (g) to evince them more fully to clear our Innocency (h) from these Adversaries Perversions, &c. — Their broken Quotations, with many senseless Dashes, &c. (i).

In this Book of theirs they are mightily against senseless Dashes, broken Quotations, dropping Words, splitting Sentences, &c. Secondly, They claim a Privilege to themselves, as their Right only, not to recite or reprint whole Citations; and why? why, because they are only defensive. Well, I shall examine this Point; First, I wrote two Books against the Quakers, one intitled, *Barrening Rams against New Rome, &c. 1690.* And another intitled, *One Blow more at New Rome, &c. Anno 1691.* In Answer to these two Books, *George Whitehead* wrote two Books, the one intitled *Innocency against Envy, &c.* The other, *The Contentious Apostate, and his Blow Refell'd, &c. both in Anno 1691.* So then we stood on level Ground; I having wrote against the Quakers, and *George* had (as he thought) defended them from my Stroaks. But now comes the Tryal, *George*, both of thy Sincerity, and Innocency, thy not loving senseless Dashes, splitting Sentences, dropping Words, broken Quotations, &c.

For afterwards, and without any fresh Provocation on my part, he comes forth with another Book, wherein he was Offensive, not Defensive, and the Title thereof declares it, viz. *The Contentious Apostate Recharged, &c.* where he thus skips, leaps, and jumps about with Bits and Scraps, and broken Sentences, Dashes, &c. viz. Your way is, when Cash grows low, to issue out — a general Epistle for — your own Service, — for — Money. 'Tis a great encouragement to your Preachers and Parasites (k). Come, *George*, I have many more of such Passages, of senseless Dashes, not only when

(k) The Contentious Apostate Recharged, &c. p. 5.

when thou art Defensive, but when Offensive. But this may serve for a Precedent, for I study Brevity.

Sign V. I am now come to the Word *Ap.* Mr. Pay, an Anabaptist Teacher, having charged the Quakers out of George Fox's Great Mystery, p. 206, 207. *If there be any other Christ but he that was Crucified within, he is the false Christ: And he that hath not this Christ that was risen and crucified within, is a Reprobate, though Devils and Reprobates may make a talk of him without, p. 207. God's Christ is not distinct from his Saints — nor distinct from their Spirits.* Upon which thus says Mr. Pay, and with great Reason, viz. *I think here is a bare-fac'd piece of Blasphemy, and downright denying the Lord Christ. What! (says Mr. Pay) was that the false Christ that dy'd at Jerusalem? And then adding in the Person of George Fox ironically, by way of Inference. Ay, (saith George Fox) if there be any other Christ, than he that was Crucified within, he is the false Christ (k).*

But now comes George Whitehead, strutting like a Gyant, fill'd with his Magick Art, replying to Mr. Pay, in an insulting manner, according to wont, and calls his Word *Ap.* not only a Perverſion, but Forgery; saying in the Margin, with a Star leading from the Word *Ap.* *This is a gross Forgery.* Ay, (saith George Fox) *if there be any other Christ, than he that was Crucified within, is the false Christ.* Upon Mr. Pay's personating Geo. Fox, the better to illustrate and set forth his Folly and Blasphemy? George Whitehead farther adds, *None but one blinded with Envy, would ever have charged G. Fox, or the Quakers, with such Falshoods or Forgeries; Geo. Fox gives no such Answer as *Ap.* to the Question; neither does any Body think so, strictly speaking; neither was he ever asked such a Question, but such an Answer naturally results from such Doctrine, and that is all Mr. Pay could mean by it; and for which Words, *Ap. to the Question*, George Whitehead in both Book and Margin calls him a gross forger (l).*

Sign VI. To discover a principal Verb, namely, Hypocrisie, by his owning and denying the same Author, and the same Doctrine, in distinct Books, as occasion offer'd, and suted best his Interest; to do which, I shall first set the Doctrine Christopher Atkinson oppos'd, and his Words by which he did oppose. First then, Anno 1653. Mr. Nye, Mr. Goodwin and Mr. Simpson, Ministers, laid down to the Parliament 16 Propositions (m), in which there are these Words, viz. *That God and Christ are distinct from all Creatures; That Jesus Christ is ascended into Heaven; and that this Jesus Christ is God and Man in one Person.* This is the Doctrine Christopher Atkinson oppos'd, and in these Words; *And here sottish Minds, your imagin'd God beyond the Stars, and your carnal Christ is utterly deny'd, and testify'd against by the Light; and to say, that Christ is God and Man in one Person; it is a Lye, and your Distinctions are abominable.* I take them short, because in Part II. retrerr'd to, you have both Propositions, and the Quakers Answer at large. And now I proceed to shew how G. Whitehead hath sometimes own'd Atkinson therein, and sometimes disown'd the same, yea, that he did not so much as know the Man, which is such a piece of horrid Dissimulation, Hypocrisie, yea, a Lye against his own Conscience, even like the first Sign about his Book *Ishmael*. And

First, Mr. Jenner in his Book (n) quotes Atkinson and his Book by the very Title, *The Sword of the Lord*, &c. George Whitehead wrote an Answer to this Book, styl'd *A Serious Apology*, where in p. 33. 73. he vindicates Atkinson's Doctrine, and without any denial thereof, or his Name.

Secondly, In the Book intitl'd, *The Snake in the Grass*, this Doctrine of Atkinson's is again urg'd against the Quakers: To which George Whitehead replies in his Book (o), saying, *As to those offensive Words, your Carnal Christ, your Imagin'd God, we do not affect the Terms, neither are they proper to the true Christ. Still no positive disowning him or his Doctrine.*

Thirdly, Mr. Pay, a Baptist Teacher, urg'd this Doctrine against the Quakers in his Book (p), quoting the Title of Atkinson's Book, *The Sword of the Lord*, &c. To this Book Whitehead replies in his Book, *The Contemned Quaker*, &c. p. 67. saying, *Your Carnal Christ; dropping all the rest, according to wont. Adding, Who wrote so? and on what occasion we know not (q): But suppose if any Quaker did, he struck at some Carnal Imaginations of Christ, &c. (q) A horrible Again, Lye.*

(k) Anti-christ in Spirit unmask'd; or, Quakerism a great Delusion, &c. p. 28.

(l) The Contemned Quaker, &c. p. 15. compar'd with Gr. Mystery, p. 206, 207.

(m) As at large That received, Part II. p. 109. And Atkinson's Answer to p. 131. with others that held the same Doctrine with Atkinson.

(n) Quakerism Anatomiz'd, &c. p. 25, 35.

(o) An Antidote, &c. p. 145.

(p) Anti-christ in Spirit unmask'd; or, Quakerism a great Delusion, &c. p. 2.

(q) A horrible Again, Lye.

- Again, p. *ibid.* Your imagin'd God beyond the Stars: Who hath so writ? I know not (q), nor on what occasion; but if any among us did, the Intent was this, viz. That the true God was not such a God, as you or some Men imagine; he is not an imagin'd God, limited, or circumscrib'd beyond the Stars, &c. (r).
- (q) Another Lye.
- (r) The Con-temned Quaker, &c. p. 67.
- From hence note, That as Peter deny'd his Master thrice through human Frailty, to avoid Suffering, so has George Whitehead twice deny'd he knew Christopher Atkinson, one of his Fellow Preachers, Travellers, Sufferers, and Writers, as I shall shew anon, thro' Hypocrisie. But Peter wept bitterly, he repented, and found Mercy; but Whitehead is far from that; he can confess one while, and another while deny, though he knew the Man, as well as 'tis possible by long Acquaintance, for one Man to know another, and yet his Doctrine he then excused and vindicated, as also William Smith's; And why should he not, since 'tis his own dear Doctrine? For thus says he, viz. The Quakers did not find God and Christ above the Clouds, where the Baptists imagine at such a distance, for they never ascended thither to seek their Residence above the Stars, — where the Baptists tell of finding God and Christ, tho' they never were there themselves to find him (*), and it seems they are like to be without both, while they are telling of finding God and Christ above the Stars. — And as to what William Burnet brings, 1 Thes. 4. 15, 17 to prove that Christ shall come in the latter end of the World from Heaven above the Clouds. We acknowledge the several comings of Christ, that in the Flesh, and that in the Spirit. But three comings of Christ, not only that at Jerusalem, and that in the Spirit, but also another coming we do not read of (nor expect); — and whether the Righteousness of Faith speaks of finding Christ above the Clouds, Stars, and Firmament. — And as to Christ within, for which we are accused, we are not ashamed of him, but do testify to him within, and his Power within, and have not been ashamed of him before Men, in stormy Days of Tryals, when many Baptists were fain to hide, and secure themselves, for all your boasting of your God and your Christ (s) at a distance above the Clouds, Stars, and Firmament. It's no marvel (says Whitehead) that in times of Tryal, Fear surpriseth you, who oppose the Light, and Saviour within (t). Read also Reason against Railing, p. 21, 22. where George Whitehead maintains the same Doctrine with Atkinson. And says Will. Bayly, Paul Preached God that made the World, believe, saith but you Baptists Preach a visible Man with Flesh and Bones, at a great distance from all People, above Sun, Moon and Stars (u). And William Smith Teaches, That all that Preach Faith in Christ outwardly, as he is in Heaven above, are false Ministers. I could give fifty Proofs of this their Doctrine, which certainly tends to overthrow the Christian Faith; but having at large handled this Point in Part II. p. 109 to 131. I next proceed
- (s) Here is our Christ and your Christ, like John Gould. See Sect. XX. p. 306. What! believe, saith be, in a Man you never knew?
- (t) The Light and Life of Christ within, &c. p. 40, 45, 54.
- (u) Bayly's Works p. 600.
- (w) Truth and Innocency, &c. p. 52.
- Fourthly, In a Book presented to the Parliament in 1699. intitled, Some few of the Quakers many Horrid Blasphemies, Heresies, and Bloody Treasonable Principles, &c. p. 4. Atkinson's Doctrine (with many other of like Nature) was again urg'd, but then George Whitehead in his Book (w), having dropt most of the Quotation, thus saith, The Book (i. e. The Sword of the Lord drawn, &c.) I have not, but these Words are deny'd, as offensive, (meaning to the Christians) and not proper to the True Christ, and Omnipresent God, &c. Note, This Book of theirs was in opposition to the other, to the Parliament. But
- Fifthly, The Author of the Snake in the Grass, having in his third Edition, urg'd Atkinson's Doctrine first mention'd: In Defence of which thus says Joseph Wyeth, Now if the Snakes God and Christ can only be made appear through Heathenish Philosophy; this he (our Friend Atkinson) says is utterly deny'd, and it's certainly true (†). I will not enlarge hereon; read (x), where I have recited every Word of the three Ministers 16 Positions, presented to the Parliament in 1653, and there is not one Word of Heathenish Philosophy mention'd. O the unparallel'd Injustice of the Quakers! I have therein also reprinted Atkinson's whole Answer; to which I refer to Part II. p. 109 to 131. Only thus much we may observe, that as Whitehead denies Atkinson's Words as offensive, and not proper, in his Book (y), so does Joseph Wyeth another Quaker Teacher, in his *Anguis Flagellatus*, &c. printed the same Year 1699, excuse and defend Atkinson's Doctrine; and still they write all by the Infalible Spirit. Thus can they defend, excuse, deny, and oppose
- (†) *Anguis*, &c. Printed 1699.
- (x) Part II. p. 109.
- (y) *Truth and Innocency*, &c. p. 52. Printed 1699.

oppose one and the same Doctrine in the same Book. Thus are they false to themselves, and to all the World.

Dissent. Enough of this, with what is referr'd to: But pray did not you say that you would give us some Tokens to convince the World, that George Whitehead knew Christopher Atkinson? At the same time he said, *Who so wrote? And on what occasion, we know not.* Again, p. *ibid.* *Who hath so writ, I knew not, nor on what occasion, &c.*

Churchm. First, Note, That Atkinson was both an Ancient, and Eminent Quaker Teacher, almost Contemporary with Fox and Nayler, and wrote a Book (z), with an Epistle to it by E. Burrough, and in p. 31. subscrib'd by Fra. Howgill, Jervice Benson, and 15 more, and George Whitehead being then a Quaker, could not but have some knowledge of him. (z) The Standard of the Lord lifted up, &c. 1653.

Secondly, This Book (a) he wrote in 1654, by the moving of the Spirit of the Lord; which Book was wrote against by Mr Ralph Farmer, and defended by John Audland, in his Book (b), writ 1655. and Geo. Whitehead being in Fame amongst the New Prophets, he could not be ignorant of him. But (a) The Sword of the Lord, &c. (b) The Innocent deliver'd out of the Snare, &c.

Thirdly, When Atkinson and Whitehead were Prisoners together, they and two more wrote jointly another Book (c), Anno 1655. and they being Associates in Writing and Suffering, could not be ignorant one of another. (c) The Sword of the Lord, &c.

Fourthly, But besides all this, Atkinson, Whitehead and Hubberthorn wrote a Book (d), Anno 1655, Atkinson's Name standing first, Whitehead's next, and Hubberthorn last on the Title Page, according to Seniority; therefore G. W. could not be ignorant of Atkinson's Name. (d) David's Enemies discover'd, &c.

Fifthly, In a Book (e) by Edward Billing and Humphry Smith in 1659. the Sufferings of George Whitehead and Christopher Atkinson are recorded, viz. The Gaoler of Norwich (after Whitehead was discharg'd) brought his Action against him for 4 d. a Night; but soon after, as a Judgment of God upon the Gaoler, was (perhaps 2 or 3 Years) cut off by Death, p. 81. And Parson Feak meeting Christopher Atkinson on the Highway, gave him a great blow, made him stagger, and struck off his Hat. And as this is no small sign of the Quakers Unity with him, by recording his Sufferings, no small sign of George Whitehead's knowledge of him; so let it be noted, that this Record was made after he got a Bastard, broke Prison, turn'd Felon, and hang'd for the same; but possibly they thought it was not known at London, p. 96. (e) A Word of Reproof, &c.

Sixthly, But his defending Atkinson's Doctrine, in his *Serious Apology* against Mr. Jenner; his joining in writing several Books with him; his travelling into several Counties, seducing the People; his being Prisoner with him so long; and their Sufferings 4 or 5 Years after, recorded together, are Demonstrations that Whitehead is a grand Lyar, a wicked Forger, and a gross Dissembler. All which are more fully prov'd (f).

Sign. VII. I am now come to the Word *Ample*, about which Geo. Whitehead made such a Clamour 4 or 5 times over in his Book (g). The occasion of which was this; The Quakers in several Books, as well as Preachments, had call'd our Ministers the Worlds Teachers; and thereupon in my Book (h) I return'd the Complement back upon the Quakers, and call'd their Praters the Worlds Teachers, under this Head. (f) See Sect. XV, XVI, XVII. (g) Innocency Triumphant, &c. Introd. p. 6. Book, p. 4. (h) New Rome Arraign'd, and out off, her own Mouth, condemn'd, p. 46;

A Discovery of the Worlds Teachers, i. e. Quakers.

Wherein I charg'd them, 1st. That they Teach that the Names Jesus and Christ do not properly belong to the Person that suffer'd upon the Cross, without the Gates of Jerusalem, &c. 2dly, And that they Teach that the Names Jesus and Christ, belong to the whole Body, and every Member in the Body, as well and as amply as to Christ the Head. And therefore Teachers of the World and Deceivers.

This is the Substance of two Charges of the sixteen I there gave them, not by way of Quotation out of any Book, but by way of Charge, which I then was ready (as I am now) to make good. Upon which George Whitehead came forth like himself, with his Book *Innocency*, &c. saying, p. 4. *Where proves he the Word ample*, (dropping the Words as well) adding, Introd. p. 6. *Our Ministers do not Teach that the Name of Jesus Christ belong to every Member of the Body as amply, as to Christ the Head.* Again, *Not so amply as to the*

Head; all along dropping the Words as well, which was tantamount to the Word amply, which I added only to illustrate their Pride, in assuming the Name of Jesus Christ to themselves, yea to every believing Quaker, (for they account none Believers but themselves) in their whole Society, as well as to our Lord Jesus Christ. And if I do not now make good my Charge, of as well, and as amply, let them try their Skill to confute my Arguments, which are as follow. And

First, Is not the Substance, the Life, the Anointing, call'd Christ wherever it is found? Doth not the Name belong to the whole Body, and to every Member in the Body, as well as to the Head?—The Body is the same with the Head, One and the same in Nature, and doth not the Name belong to the Nature in the whole? So that the Name is not given to the Vessel,

(c) Which they say is in every Member of their Body. And p. 33. Now the Scriptures do expressly distinguish between Christ, and the Garment which he wore; between Him that came, and the Body in which he came; between the Substance which was vailed, and the Vail which vailed it. Lo I come, a Body hast thou prepar'd me? There is plainly He, and the Body in which He came; there was the Outward Vessel (c), and the Inward Life. This we certainly know, and can never call the bodily Garment Christ, but that which appeared, and dwelt in the Body (f). Now if ye indeed know the Christ of God, tell us plainly what that is that appear'd in the Body? Whether that was not the Christ, before it took up the Body, after it (g) took up the Body, and for ever?

(e) To which the Name Christ (say they as above) did not belong. You hear as above; 1st. That the Names Jesus and Christ, do not belong to the Outward Vessel, but to the Nature in the Vessel. 2dly, That the Body is the same in Nature with the Head; therefore the Name belongs to the Nature in the whole: Whereby all George's Its, Him, Body, in his Innocency, &c. p. 12. are all answer'd and confuted: And that they account the Name Jesus and Christ, belong to every Quaker, as well as to the Person that suffer'd on the Cross, yea, as amply.

(f) Which they profess does dwell in their Bodies. I next proceed to prove the first part of my Charge, namely, That the Name Jesus and Christ, do not properly belong to the Person that suffered, &c. and that by two Proofs, tho' I could bring fifty: And first from W. Penn's and G. Whitehead's Ser. Apol. p. 146. viz. That the Outward Person that suffered on the Cross, was properly the Son of God, we utterly deny. Again, Secondly, They that Preach Christ outwardly, as he is in Heaven above, are false Ministers, Smith's Primer, p. 8. These two Quotations, if no more could be brought, with what are above recited, is sufficient to prove, that they not only deny Jesus to be Christ, but that the Names Jesus and Christ (according to their Doctrine) belongs to every Quaker as well as to Christ, yea, as amply, as truly, and as manifestly; and which the Words, as well imply.

(g) Mind, George, the Word IT is not here relative to the Body, but to him the Masculine. But blessed be God for his Holy Gospel, which sufficiently overturns all the Quaker Subterfuges: For thus saith St. John, These things are written, that ye might believe, that Jesus is Christ the Son of God; and that believing, ye might have Life through his Name, John 20. 31. And therefore for a farther Confutation of the Quakers Infidelity, let all good Christians read these Scriptures (h), and they will find that the Doctrine of the Quakers is directly level'd against the Testimony of God, Angels and Men; and as a Proof thereof, read Penn's Quak. a new Nick-name, &c. p. 6. and you shall find what

poison'd Stuff they render the Scriptures, which are the History of the Birth, Sufferings, Miracles, Resurrection and Ascension of our Ever Blessed Lord and Saviour Jesus Christ, agreeable to the Contempt of Fox, Parnel, Hongill, Burrough, Whitehead, and the rest of their Leaders: His Words are these, viz. Faith in the History of Christ's Outward Manifestation, has been a deadly Poison these latter Ages have been infected with, to the destruction of Godly living (i). And yet this Horrid Contempt of the Scripture utter'd by W. Penn, as one without the Fear of God before his Eyes, hath G. Whitehead vindicated; saying, 'Tis Faith in the History thereof, that is, in opposition to his Power, and Work in the Soul, and to Godly living. What an ungodly Wretch is this Whitehead? Can the believing of the Birth, Life, Miracles, Death, Resurrection

(h) Luke 1. 32.
2. 10, 11, 12.
Matt. 3. 17.

17. 5.
Acts 1. 3, 11.
2. 21, 22, 32.
33. 36. 3. 20.
21, 23. 4. 12.
530, 31.
17. 3, 31. 18.
5. With Multitudes of other Texts.

(i) Quaker. a new Nick-name, &c. p. 6.

urrection and Ascension, be either in opposition to the work of Regeneration in the Soul, and Godly Living; O dreadful Hypocrisie, and wretched Imposture! No, God forbid; the very Reading and Understanding of which is a means both to sanctifie, and regenerate all true Christians, and to excite them to Godly Living, else why are we so often referr'd to the Scriptures, both by our Saviour and his Apostles? But as to their Contempt of the Scripture, I shall afterwards have occasion to treat, when I come to *George's Word Holy*. And so I dismiss this Sign.

Sign VIII. I am now come to shew *George Whitehead's* Countenance about the Word *vary* (m), for it is very common with *G.W.* to amuse the World (m) *Truth and Innocency, &c.* with this cunning Evasion, nothing but to raise a Mist, and thereby draw from the Scent of the Chase, viz. That when two or more take a Quotation out of their Books; if one take not so many Words as another, Oh! quoth *George*, they vary in their Quotations, &c. whilst both He, *Wyeth*, *Penn*, &c. do the same: All see not alike into the depth of their Heresie; nor does the Matter one Man is upon, require so large a Quotation, as the Matter may require that another is upon. For Instance, p. 20. *These three Priests and Fra. Bugg do not agree*. Why? What, because one quotes more than the other? Again, in p. 29. ib. *As to what these Men* (i. e. *Norfolk Clergy*) *quote against us, to prove us, the aforesaid People, Antimonarchical: they are very broken in their Quotations, with their many senseless Dashes; like The Snake in the Grass, but varying in their Citations of the same Passage. These Men* (the Clergy) *have the Words*, [Are not all these Elders that will dote so much of an Earthly King?] But the Author of *The Snake in the Grass* have it; [Are not all these Christians that will dote so much of an Earthly King?] And both leaving out what may more plainly import the Intent of the Author (n). Now *George* thinks he has it all the way; he thinks he has cast a sufficient Mist before the Parliaments Eyes, who had not leisure to examine both the Clergy's Quotations, and the Quaker's Defence; but, *George*, I am now drawing thy Picture, I am turning thy inside outward. And *George*, this Section is the beginning thereof in this Method: Thou saist the *Norfolk Clergy* have the Words so, and the Author of *The Snake in the Grass* so. One says the Elders dote of a King, the other say the Christians dote of a King; And what of all that, *George*? Oh! they vary; they did not write in every Word alike, no, nor was there need of it, one of these Words was sufficient; and to let the World see it to be so, and that thou *George*, variest also, and which is worse, and as a sign of a guilty Conscience too, thou leavest out Words. But to shew all this, and that in the few Words thou seemst to cite, take them as they lie in *Fox's Books* (o) *Are not all these Elders Christians, that will dote so much of an Earthly King, Traytors against Christ?* So that whether they take the Word *Elders* as the *Norfolk Clergy* did, or *Christians*, as the Author of the *Snake* did; all was one as to the Matter intended: And whereas *Whitehead* has the Brow to tell the World, That both of them left out what might more plainly import the Intent of the Author, that *George* is a downright Lie, and *George* it was by thee spoken in grand Hypocrisie; for 'twas thee *George*, that left out these three Words, *Traytors against Christ*; which shew'd the Import of the Words of *G. Fox*. And *George*, yet farther to shew thy Brazen-face, thou saist (p), He, *Fox*, meant no other but Persecuting Kings; when his Words not only import, but plainly say, all Kings since the Days of the Apostles. But since thou art so much against senseless Dashes, and wouldst seem offended against leaving out Words that import the meaning of the Author, I will contract his Words, which gives his Sense, and which I will maintain to thy Face before any Man or Men, and which is the same with what the *Norfolk Clergy* quoted, and no other Method, by Dashes, than, *George*, thee and thy Friends use. However to humour thee, in avoiding senseless Dashes, I proceed.

1. The Lord is King of the whole Earth, and all things are to be done in the Son's Name.
2. Christians are not to do things in the Name of an Earthly King.
3. The setting up Kings, &c. giving them the Names of Excellency and Majesty among the Christians, hath been since the Days of the Apostles in the Apostacy.

4. All Kings and Emperors have sprung up in the Night, since the Days of the (q) Mark, all Apostles, among the Anti-Christ's (q).
 Kings, none, good or bad excepted.

5. Are you not as blind as the Jews were? Where did the Christians in the Days of the Apostles cry up any King but Christ, or any King to rule over them, but Christ?

6. And do not the Priests cry for an Earthly King, and will have Cæsar?

7. And is not this like the Jews? Do they not in this crucify Jesus?

8. Are not all these Elders Christians, that will dote so much of an Earthly King, Traytors against Christ? Do you read that there were any Kings since the Days of the Apostles, but among the Apostate Christians, the false Church, and Mother of Harlots?

9. That is the false Church that doth not live upon the Heads of Kings.

10. They would act by Kings and Counsels, that make such work for an Earthly King.

11. They that be true Christians never go about to set up an Earthly King.

12. We know that these Kings are the Spiritual Egyptians, got up since the Days of the Apostles, you never (said Fox, and defended by Whitehead) read of any Kings among the Christians, but among the Apostates, but Christ the only King.

13. And is not this the same Nature the Jews were in? And do not you in this crucify Jesus?

14. Ignorant and foolish People that would have a King, and Kings to reign over them, since the Days of the Apostles.

Thus George, to humour thee, I have avoided Dashes, and left out no Words that do import the Sense of the Author. But George, why didst thou leave out almost all the Norfolk Clergies whole Quotation? What, did thy Conscience fly in thy Face? Did the Guilt of Antimonarchical Principles seize thy Conscience, even when thou shouldst have been plain-hearted, and condemned this Book which was wrote in Anno 1659, and printed in 1660, and some of them got out, of which I have one, and others of them stifled? O the Deceit! O the Hypocrisie of these Jugglers! Was ever the like heard of since the World began? And which is worst of all, the Quakers, notwithstanding all this, when the King came in, turn'd about like the Weather-Cock. Take a Sample thereof, from a Declaration put forth by Geo. Fox, and deliver'd to the King the next Month after he came in, p. 3, 4. viz. (*)

(*) Mark their Infallibility.

And now because several of you, who are most concern'd in this Government, are not acquainted with our Principles and Practices, neither have known our Innocency and Sufferings.——We do therefore declare, to take off all Jealousie, Fears and Suspensions, of our Truth and Fidelity to the King, and these present Governors, That our Intentions and Endeavours are, and shall be good, true, and peaceable towards them; and that we do Love, Dwell, and Honour the King (r).

(r) Mark, how Infallibility turns round.

Thus did their Temporizing appear in a Months time; it was put into this Declaration, that they were his Loyal Subjects: But Edward Billing oppos'd them therein, and said, That if they did so publish it, he would print against it, tho' it cost him his Life. Behold! Here is the Man, who immediately before the King's Restoration, declar'd them Traytors against Christ, (as above) who were for an Earthly King. Again,

They thus say, If thou take some speedy course, for the repealing those cruel Laws——Haply thou mayst be as Moses, to stand in the Gap, 'twixt God and the People (s). Again, The Oath of Allegiance being tender'd to him, said, That if he could take any Oath at all, upon any occasion, he should take that Oath. And also said, He honoured all Men, much more the King (t). O gross Dissimulation! What Temporizing is this? What unheard of Hypocrisie is here?

(s) See their Visitation to the King, p. 7.

(t) Fox's Trial at Lancaster, 1664. p. 8, 10.

(u) See G. Fox, G. Whitehead's Declaration, p. 2. Anno 1660.

(w) And your Principles now the same.

Again, All bloody Principles and Practices we do utterly deny, with all outward Wars, Strife and Fightings with outward Weapons, for any End, or under any Pretence whatsoever (u). For a full Confutation of these Pretences, and how they excited to War and Bloodshed all the World over, see Part I. p. 15, 16, 17. Part II. p. 67, 73, 74, 75 (w). Thus I end this outward and visible Sign of the Quakers Hypocrisie in general, but more particularly of G. Whitehead's Impudence, in defending any thing against his Conscience, otherwise he would never have dropt almost whole Quotations, and still cry out of vary-
 ing

ing Dashes, dropping Words, splitting Sentences. All which they practise themselves.

Sign IX. I am now come to the Word *Disimulation*, and thereby to shew *George Whitehead* to be what he would not be thought to be, namely, a grand Hypocrite. And which I thus prove; The *Norfolk* Clergy in 1699 wrote a Book (a), reciting a Passage out of *Geo. Fox Jun.* his Works against the Rights of Parliaments; *Geo. Whitehead* the same Year wrote a Reply (b), saying, p. 32. As to what they quote out of *Geo. Fox Jun.* I need not insist upon it, since it was in the Common-Wealths time, and so drops the whole Quotation: But since they now tell us their Principles are the same they were then (c), I think it proper to recite the Substance thereof, avoiding Dashes, because poor *George* is so much against them in others. See his Book, *A Contentious Apostate Recharg'd*, &c. p. 5, 6, 7. Therefore to humour him, I thus proceed out of *Fox's* Works, quoted by the Clergy, and dropt by *Whitehead*, viz.

(a) *A Brief Discovery, &c. Presented to the Parliament*, p. 17.
(b) *Truth and Innocency, &c.* p. 32, 33, 64.
(c) *Sect. XX. Rea 30. p. 315.*

1st, *A few Words to be consider'd by those of the Army, and others.*
2dly, *That a Parliament chosen by the Voices of the People, are not like to act for God, or the good of the People.*

3dly, *That the honest People of the Nation are not like to see their Desires answer'd by a Parliament so chosen, viz. by the most Voices of the People.*

4thly, *Consider of these things (said Fox to the Army, &c.) which I declare unto you, as the Lord open'd them to me by his Spirit, concerning chusing of Parliaments by the Voices of the People.*

5thly, *For chusing of Parliaments, according to the Custom of England, which is call'd its Birth-right, stands in Respect of Persons, and not in Equality.*

6thly, *We see that People have been in great blindness, in contending for Parliaments, chosen by the most Voices of the People.*

7thly, *Now if you believe these Scriptures, John 15. 19. Matth. 7. 13. Rom. 9. 27. then may you see that a Parliament chosen by most Voices, are not like to act for God, or the good of the People.*

8thly, *It is God's proper right to give Laws unto Men; now in this particular also Man hath set himself in the Seat of God, and so have dishonour'd the one Law-giver, by setting up many Law-givers.*

9thly, *Now mark and consider these things, seeing the Righteous are fewer in number than the Unrighteous, and that the Parliaments are chosen by most Voices, and that of the richest of the People outwardly; how then are the Righteous like to be preserv'd by Laws so made?*

10thly, *And I must deal plainly with you (said Fox to the Army and Mobb) in the sight of God, who hath made me a Prophet to this Nation (d).*

Now comes *G. W.* having (as above observ'd) dropt the said Quotation, and said, *I need not insist upon it, it being writ in the time of the Common Wealth Government.* Thus far he neither owns *Fox's* Doctrine, nor yet condemns it, but p. 33. there he vindicates their Prophet *Fox*, viz. *Certainly G. Fox Jun. had an honest Intent in what he writ on this Subject, &c.* But as if his Heart smote him for his Hypocrisie, after several other Excuses for their Inspir'd Prophet, he thus saith, *I would not be understood in any wise to oppose the Peoples legal and just Rights to Elections, or chusing Members of Parliament.* Again, *Now pray observe, that I do not in the least design to oppose the Peoples fair and lawful Elections, &c. (e).* Now one would think that this is pretty fair, as to *Geo. Whitehead* himself; for though he justifies *Geo. Fox*, as he will any of their seditious Prophets, yet as to himself, some would think, he is fair: No, hold, he has still a back Door, like *Thomas Bennet* to King *John*. Of which I cannot now enlarge.

(d) See *G. F. Jun. his Works*, p. 87, 88, 91, 93, 149, 150, 159.

(e) *Truth and Innocency, &c.* p. 33, 64.

Therefore let none mistake *Whitehead*, for altho' he defends his Prophet *Fox*, saying, *Certainly he had an honest Intent in what he writ on the Subject of Elections*; and thereby excuses his seditious Doctrine, as he will any thing right or wrong, (his peculiar Talent) yet he tells you, that he for his part would not be understood (to concur with *Fox* therein; no, believe him who will) he would not be understood to oppose in any wise the Peoples ancient and just Rights, to chuse Members of Parliament by the most Voices; and why? Because he hopes for his, and his Brethren's Toleration so long as they can, by

Deceit, Flattery, and Counterfeit Answers, and Sham Positions, hide their Errors and Pernicious Principles.

But *George*, since I find you excusing this Seditious Doctrine of *Fox*, I do think there is no more Sincerity in what thou saist, than there is *Truth* or *Innocency* in thy Book, in which thy Excuses for *Fox*, and clearing thy self, is contain'd; that is, in plain Terms, none at all.

But *George*, thou saist, *Thou would'st not be understood to oppose, &c.* That is, thou would'st not be thought to be what thou really art; As for Example, 1. A grand Liar. 2. A wicked Forger. 3. Legs and Strength to a Work of Malice. 4. A Contemner of Scripture, preferring thy own Sayings to them. 5. One that preaches against Swearing, as a Damnable Sin, and yet to save thy Bacon, canst, and hast taken a legal Oath. 6. One that can defend gross Errors, hideous Blasphemies and Idolatry. These things have been, are, and will yet be prov'd upon thee, yet, no doubt, but thou would'st not be understood to be guilty of these Practices: But for Proof, see and read (f), and so I dismiss this Sign of thy Dissimulation:

(f) Part I.

Pres. p. xv, xvi,

xvii, xviii.

Seft. XVII. p.

285 to 289.

Seft. XVI. p.

279, 280.

Part II. p. 77.

(g) A Brief

Discovery, &c.

p. 15, 19.

(h) Truth and

Innocency, &c.

p. 28, 35.

(i) That is,

some Judges,

Justices, Law-

yers, and Con-

stables have

dy'd since; Ob!

Notable Pro-

phets.

Sign X. I am now come to my 10th Sign, viz. *Prophecie*; For the *Norfolk* Clergy having charg'd the Quakers in their Book (g), with their Seditious Principles against Monarchy; *George Whitehead* replies in his Book (h), saying, 'Tis strange these Men should now quote Prophecies, which have been manifestly fulfill'd, and openly brought to pass in a great measure, in the Eyes of this Part II. p. 77. and other Nations.——Again, We may appeal to the whole Nation, whether that Tree of the then Government in England, with the Branches thereof, hath not been cut down, and removed (i); and who will determine that such Prophecies as concern them of other Nations, may not come to pass: The said Quotations being almost dropt by *Geo. Whitehead*, writ by their two Prophets *Fox* and *Burrough*, as not able to defend them to be consistent with Government, *Whitehead* turns them into Prophecies as above.

I know but of two or three ways to confute the Prophecies of False Prophets, and to discover such Impostors, to the Conviction of others; than first to observe our Saviour's Rule, viz. *Beware of False Prophets, which come to you in Sheep's clothing, but inwardly they are ravening Wolves, ye shall know them by their Fruit: Do Men gather Grapes of Thorns, or Figs on Thistles?*

Secondly, *To the Law, and to the Testimony* (says that Evangelical Prophet *Isaiah*, chap. 8. ver. 20.) *If they speak not according to this Word, it is because they have no Light (or Morning) in them.*

Thirdly, By the Nature of their Prophecie, and whether the Things prophesied of, be come to pass, tho' this last I do not take to be an infallible Rule; as when a Man in *January* shall foretell it will *Rain*, or the *Sun* will shine before *Michaelmas-Day* following; (as much what alike are the Quakers Prophecies) this makes not the Man a true Prophet. But to proceed (†).

(†) Note, that

E. Burrough is

first quoted in

the Brief Dis-

covery, &c.

and first vin-

dicated in

G. W.'s Truth

and Innocen-

cy.

I shall in the next place handle *Edward Burrough's* Prophecie; First, because first in order, and after that his Doctrine, to measure thereby his Prophecie; and Lastly, shew that his Prophecie came not to pass.

First, Of the Prophecie of their Prophet *Edward Burrough*.

First, *The Lord is risen to overturn, overturn Kings, Princes, Governments, and Laws. Again, He will change Times, Laws and Governments; and there shall be no Kings ruling but Jesus, nor no Government of Forces, but the Government of the Lamb, nor no Law of Effect, but the Law of God; all that which is otherwise shall be ground to Powder (k).*

(k) Burrough's

Works, p. 244.

Secondly, But as for this People (i. e. Quakers) they are raised of the Lord, and establish'd by him, even contrary to all Men, and they have given their Power only to God, and they cannot give their Power to any Mortal Men, to stand or fall by any outward Authority, and so that they cannot seek, but to the Lord

(l) P. 507. lb. alone (l).

Thirdly, *A running to the Powers of the Earth: What, have you Ministers lost the Lord to be your Strength; that you must flee for help to Men? Must they make Laws to establish you, and set you up? Is not this the Whore that rode upon the Beast (m), and that the Beast carry'd?*

(m) P. 522. lb. upon the Beast (m), and that the Beast carry'd?

Fourthly,

Fourthly, You do but cause People to drink of the Whore's Cup, and you are but them (i. e. Beasts) which carry the Whore, viz. the False Church; and this is plain-dealing to tell you the Truth: For we are gather'd up into the Life which the Holy Men of God liv'd in, and are sal'n from the World and its Ways and Nature. Again, For even the Father beareth witness of us, and therefore our Witness is true (n). (n) P. 50, 524. Ibid.

Secondly, The Fruits of the Quaker Prophet, this grand Impostor.

1. As to his Doctrine, he taught, That the Scriptures are not the standing Rule, and that they neither teach to worship and serve God, contrary to the Law and Testimony, and the whole Tenor of the Gospel (o). (o) P. 485. lb.

2. To the Priests, &c. Some of you were Teachers for the King and Bishops, and were ordain'd by their Law, and your Prayers have been to your Idol-God — The Beast is risen in defence of you already, and you pray to your dead Gods (p). (p) P. 101. lb. meaning, O Son of David, have mercy upon us.

3. We walk not by the Example of the Servants of the Lord without us, but your Minds have been draw forth from within, to obey a thing without, and herein have you been bewitch'd from the Obedience of the Truth within, so obey the Scripture without (q). (q) P. 51, 62. lb.

First, Now to the first Prophecie. Kings, Princes, Governors and Laws, are still standing, and in force.

Secondly, The Quakers were not raised contrary to all Men; Simon Magus and his Disciples, Ignatius Loyola and his Disciples, were raised like them: And none seek and creep to Authority more than the Quakers. I have seen sometimes 10, sometimes 20 in the Commons Lobby, and Court of Request, bowing and congying; Sir Thomas, Sir John, Sir William, &c.

Thirdly, And none run more to the Powers of the Earth, seeking to be Establish'd by Law, and endeavour to Ride as much as any.

Fourthly, We grant that you are fall'n below the World, and that the Father of Lies has been your Teachers, and beareth Witness for you, in the comparison of your Sufferings (†). Thus I dismiss this Gypsie Fortune-Teller; therefore take the Advice of our Saviour, Beware of False Prophets, as above observ'd (r). Again, (†) See Sect. XXII. p. 337. (r) Matt. 7. 15.

Thirdly, The Prophecies of their Prophet Geo. Fox, in his Books (s). (s) News coming up out of the North, &c.

1. To avoid Dashes, for George Whitehead cannot endure them, except done by himself, therefore to humour him. I shall thus contract them, viz. Dreadful is the Lord and Powerful, who is coming in his Power to execute true Judgment upon All you Judges (x), and to change All your Laws (u), ye Kings. (x) Of which Judge Hale was one.

2. All you Rulers must down and cease, and all you underling Officers (w), which have been as the Arms of this great Tree (i. e. Government) which the Fowls have lodg'd under; all your Branches must be cut down. (u) No; Magna Charta was not chang'd. (w) He thought they in time would dye.

3. Sing, all ye Saints, and rejoice; clap your Hands, and be glad; for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables; all this Tree (of Government) must be cut down, and Jesus Christ (i. e. Light within) will rule alone. So you must be cut down with the same Power that cut down the King (x), (i. e. R. C. 1.) whose Family was a Nursery for Papists and Bishops; Wo, wo, is coming upon you all, the same Teachers are standing that were in the time of the King, and in the time of the Bishops, and many of them have been your Counsellors. (x) What? with the Ax; O how they exulted over this Prince!

4. Sound the Trumpet, sound an Alarm, call up to the Battel, gather together for Destruction, draw the Sword, hew down all Fruitless Trees, (i. e. Government) which cumber the Ground; hew down all false Justice that is not Justice; hew down all the Powers of the Earth (y); cleanse the Land from all Filthiness; purge forth the Dross, the Filth and Corruption; slay Baal, Balsam must be slain; All the Hirelings must be turn'd out of the Kingdom, who have pretended that God sent them; the Sword of the Lord is drawn against you all; you are all ruled by the Prince of the Air (z). (y) Geo. Fox was for quick work. (z) News coming up, &c. p. 18, 19, 20, 27. Printed 1654. Reprinted 1655.

Fourthly,

Fourthly, Observations upon the Prophecies of their Prophet FOX.

The first is a Threat, not a Prophecie ; for they confess they were raised to overturn the World (a) ; the second is like unto it, and yet there are as many Judges, Justices, Lawyers and Constables as ever were, and the Tree of Government stands as steady as ever ; neither were any of them cut down as the King was. Likewise, the Clergy are neither banish'd or slain ; to which Fox exhorted. So that all his pretended Predictions vanish'd like Smoak, and the Prophet prov'd an Impostor in Fact, and by his Doctrine he will further so appear. Therefore

Fifthly, Observe the Doctrine of this Impostor FOX (b).

(b) And then read Isa. 8. 2c. Matt. 7. 15, 16. 24. 4. 5. 24. compar'd with his News coming up, &c.

(c) Read Jer.

1. 4.

(d) D. Phillips, here 'in the, and not their Gospel.

(e) True, George.

(f) News, &c.

P. 4, 5.

(g) This is their ancient Testimony. See Sect. XX. Rea. 30. P. 315.

1. On the Title Page, thus, *Written from the Mouth of the Lord, by one that is naked, and stands naked before the Lord, clothed with Righteousness, whose Name is not known in the World ; risen up out of the North, which was Prophesied of, but now it is fulfill'd* (c).

2. New to every one in particular, *Priests and People, Rulers and Magistrates ; All your Preaching, Praying, Singing, Reading, Baptisms, Sacraments, Teachings, Churches and Ordinances, is Cain's Sacrifice, p. 3. But who are sent alone of God, testify against all these Sinful Practices, and Idol Temples, and against their very Foundation which they Preach : For they say, The Gospel is their Foundation* (e), which is the four Books, Matthew, Mark, Luke and John (f).

3. *They have got a Profession, which is Carnal, feeding upon the Scripture, which is Death, which feeds you Serpents, Dogs and Swine, p. 14. Your Word is Carnal, the Scripture ; your Sacraments are Carnal, your Communion is Carnal ; a little Bread and Wine, which is the Table of Devils, and Cup of Devils, which is in the Generation of Serpents* (g) ; so *dust is the Serpent's Meat, their Original is but Dust, which is but the Scriptures, which is Death ; so the Serpent feeds upon Dust, and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Scripture.*

Sixthly, Observations on their Prophet FOX's Doctrine, on these Three Heads.

1st. As to the First, That he was Propheied of, I cannot find it any where, unless it be (b), *Out of the North an Evil shall break forth upon all the Inhabitants of the Land.* As to the 2d and 3d, neither Men nor Devils can cast greater Contempt upon the Scripture and Ordinances than this Impostor hath done ; in calling the first *Death, Dust, Devil's Meat, Carnal, &c.* And the latter, viz. the Communion of the Body and Blood of our Crucified Saviour, the *Cup and Table of Devils.* But these are their ancient Principles, and their Principles are now the same (i). And I provoke them to shew me a Man that ever cast so much horrid Contempt upon an Almanack, or any profane Writing, that the Quakers from 1650 to 1660, cast upon the Holy Bible, and Sacred Ordinances of Jesus Christ, and all other his Institutions. Good God ! What, shall these People be Tollerated, (before they condemn these their ancient Principles) who thus Blaspheme thy Word and Ordinances ! Oh ! How shall we expect thou shouldst go forth with our Armies, and fight our Battles for us, if we will not defend thy Cause, and the Cause of Religion, from the Blasphemies of these Impostors !

(i) See Sect. XX. Rea. 30. P. 315.

(k) News coming up, &c.

P. 15, 16, 17, 25, 33, 38, 41.

Seventhly, Observe the Mysterious Doctrine of this Impostor Fox (k).

1. *To all Dear Ones, and Dear Hearts, I speak. The same Seed which is Christ, the same Spirit takes upon it now as ever was ; the same World is now as ever was ; the same Temptations ; the same Devils ; the same Worship of the World twining into another form. But Jesus Christ is the Way, the Truth, and Life ; He is the Door that all must pass through, and the Porter that opens. I am (said Fox) the same Door that ever was, the same Christ, to day, yesterday, and for ever ; the Light is the Eye that sees it* —

Secondly,

Secondly, So every one must witness the same Christ born in you, passing through Death in you, through the World, through the Law, through Temptations, through the Wilderness, through the Ordinances, out of the World, and out of the Depth, the Son of God ariseth; He it is that doth overcome, that is born of God, and the same Spirit that raised up Jesus Christ, the same Spirit raiseth up the same Christ in you, &c. — The Seed, yea, and Amen, come out of Time into Time, to that which lieth in Death in Time, to fetch it up out of Time, to God where there is no Time. This Faith is a Mystery; he that can receive it let him (1).

Thirdly, As Christ saith, Father you in Me, and I in you, one Light from the Father and Christ in the Saints; and so Christ is the way to the Father; All the Ministers of God spake from the Light, and in the Light, and all of one Way, one Light; the Saints God and Christ come up to be one Light; which Light is Christ, which comes from God, which draws to God; which Light is God: He that can receive it, let him. To all you now who receive Tythes, ye deny that Christ is come to us in the Flesh. And thou Beast, (i.e. Government) and false Prophet, (i.e. Ministers) must be cast into the Fire; the false Prophet is the Counsellor, and the Beast maintain the false Prophet. To your Consciences I speak, who am not of the World, therefore the World knows me not; but I testify the Truth, and to that which is not of the World I speak, and that hears, believes, and receives my Doctrine. But no Man receives my Testimony; for I am not known to the World.

(1) Well might Fox say, That neither Papist, Protestant, nor the Sons of Adam, no, nor the Devil knew either Head or Foot of the Quakers Principles. See his Book, The Papists Strength, &c. p. 2.

Eighthly, Some brief Remarks on this Mysterious Doctrine of FOX that Impostor.

I had some Thoughts to expound this Quaker Divinity, but have not room, growing near a Conclusion; I shall therefore content my self to observe, 1st, That the Seed he here speaks of, is their Christ, and no other they own as such. Therefore 2^{dly}, This Seed is to be born within them, crucified within them, to pass through the World in them, through the Law in them, through the Ordinances in them, through the Wilderness in them, to be tempted of the Devil in them; therefore said Fox, I am the same Door that ever was, the same Christ to day, yesterday and for ever (m). I am (said Fox) the same Door, the same Christ that ever was, &c. as above; the *Pea* and *Amen*, &c. Once in Satan's Chains (n), but now fetch'd up out of Time into Time, which once lay in Death in Time, but now fetch'd out of Time into God, where there is no Time: And now God, Christ and the Saints are one Light without distinction, as I have largely shew'd (o), wherefore this Seed born crucified, and tempted in the Wilderness by the Devil in them, they say is Christ, and this Christ come to them in their Flesh. They thus say as above, *All that receive (or pay) Tythes, deny that Christ is come to us in the Flesh.* And that any Government that opposes this Heresie of theirs, is the Beast; and all Ministers that preach Faith in Christ, Crucified at Jerusalem, and exhort People to believe in him, as he is in Heaven above, are false Ministers; and therefore both for the Fire. Upon this Foot Fox personates Christ, saying, p. 41. *I am not of the World, therefore the World knows me not; but I testify the Truth, but no Man receives my Testimony.* Again, upon the account of this Seed being in Captivity in Satan's Chains, in order to its Redemption, he thus speaks, viz. *And to that which is not of the World I speak, and that hears, believes, and receives my Doctrine, but no Man receives my Testimony; for I (George Fox) am not of the World.* 3^{dly}, Fox quoting John 12. 46, goes on, saying, *As Christ saith, Father, you in me, and I in you; one Light from the Father, and Christ in the Saints, &c.* Now these Words, *You in me, and I in you*, are not in the place quoted, but in John 14. 20. I find them, viz. *At that Day ye shall know, that I am in the Father, and you in me, and I in you.* Upon which I search'd Dr. Hammond's Paraphrase upon these Words, who thus saith, John 14. ver. 20. *And when I shall after my Death thus appear unto you, and make good what I now promise, then shall ye be convinced (more perfectly than yet ye have been) 1. That I have taught nothing but what is the Will of my Father. 2. That by your keeping close to that Faith that I have taught you, my Power and Commission,*

(m) Meaning him that spake through G. F. to be the same that spake thro' the Man Jesus.

(n) See Truth's Defence, &c. p. 49.

(o) See Part II. p. 106 to 130.

which I have receiv'd from my Father, shall be compleated to you, Luke 22. 28. (p). Thus different is Fox from the concurrent Testimony of the Christian Church, that repeating these Words, *Father, you in me, and I in you.* He goes on, and from thence concludes, That *God the Father, and Christ the Son, are one Light in the Saints*; and from thence infers, that *God, Christ, and the Saints are one Light*; and this Light Essentially in them, and that they are thereby incarnated, and that Christ is come to them in the Flesh, and so Hypostatically united to the second Person in the ever Blessed Trinity. Come, *George Whitehead*, view the Doctrine of your Prophet, repent of your Dissimulation, for 'tis impossible for you to believe him so to be, if you believe your contrary Writings.

P O S T S C R I P T.

Dissent. I grant you have said enough to discover both *Fox* and *Burrough*, and consequently the rest of the Quaker-Prophets Impostors, both by their Contempt of the Scriptures, Ordinances, &c. and by their Prophecies not coming to pass. Since the Tree of Government stands as fast as ever, the Ministers neither slain nor Banished; as many Judges, Justices, Lawyers and Constables as ever. But pray what have they gain'd by their pretences to Prophecie, and pleading Conscience, making that their Stalking-Horse?

Churchm. I answer, Their first Advance thereby was over their own Profelites, whom they both Tax and Enslave, sending out their Edicts for a general Collection for (as they pretend) the Service of Truth, by which they are enabled to print, and give away vast quantities of Books, also to pay their Teachers, enabling them thereby to banter all other Ministers as Hirelings. To these Collections once a Year, or oftner, they can raise in a Months time 6 or 8000*l.* and if they want Money, can borrow a 1000*l.* upon it; yea, so zealous are their Hearers, that the very Journey-Men (as I have been told) give 3 or 4*s.* at a time (a).

(a) The Pope keeps his People not more under Subjection. *Secondly*, By these Pretences on Fast-days, and Days of Humiliation, they in Contempt of Authority, and Conscience-sake, (for they evermore mix them together) keep open their Shops, thereby drawing Custom from other Tradesmen, and which leads others to the like Example for Trade sake (b).

(b) This is Self-evident. *Thirdly*, By these Pretences they refuse to abjure the pretended Prince of Wales, which both Conformists and Non-Conformists are oblig'd to, and that under great Penalties (c); but these are the White Hen's Chickens.

(c) This Case is too Self-evident, they cannot deny it. *Fourthly*, By these Pretences they free themselves from personally assisting Her Majesty and the Kingdom, in the time of War; and 'tis presum'd, that many on that account turn Quakers; so that for every Man that turns Quaker, the Queen loses a Subject. And you may observe, that amongst them there are no Cripples on that account, no Wooden Leggs, or broken Arms, or lost Limbs; no, they are the only priviledg'd Persons on that account, tho' in *Oliver Cromwell's* time none fought better, for they encourag'd War and Bloodshed all the World over, as in my first part I have shew'd (d).

(d) See Part I. p. 15, 16. and compare with p. 7, 8. *Fifthly*, By these Pretences they have prevail'd to have their solemn Affirmations to be taken in lieu of a formal Oath; a Priviledge beyond any others.

Sixthly, and Lastly, Tho' sometimes in their Papers they will seem to be thankful, as I think they have Cause, and so would every Body, to be thus exempted: But to their Friends they attribute these things, as the fulfilling of their Prophecies, and not to the kindness of the Government: For I have an Epistle by me, wrote by *George Whitehead*, wherein he cautions their Friends not to think they are subjected to Men, but that God hath subjected the Government to them. Take his own Words, viz. *Let none therefore count or call this (viz their Condescention to their solemn Affirmation) a subjecting our Testimony to the Will of Man, seeing God hath so far Subjected Man's Will to our Christian Desire* (e).

(e) An Epistle from the Meeting for Sufferings; the 17th, 2d Month, and first of the 3d Month, 1696.

By

By which it is very plain, that all the Advances they make, in order to subvert both Church and State, is their Prophecies and Pretensions to Conscience; but how insincere they are therein, this shews that they have (as their Doctrine declares) some deep-laid Design to bring about, let the World Judge, as I shall farther demonstrate. And so I dismiss this Sign.

Sign XI. Come, George, I am come to the Word **Holy**, and the Words **their Gospel**; and thereby to unmask thy Jesuitical and Counterfeit Dealing, and thy Crafty Juggling, thy chief Talent; and by which Policy and Witchcraft thou hast deceiv'd many, and for many Years hast impos'd upon the World; but I now intend to make, not only thy Folly, but thy Impudence to appear to all Men that read me; for I humbly thank God, that I can afford more time than formerly, and therefore give **Ear George**, hold up thy Head to the Light, for I intend to draw thy Forehead, but to draw thy whole Picture will require some Years.

I shall begin with the latter, viz. the Words, **their Gospel**. For having quoted from their Founder Fox, his Book (a), viz. *All your Preaching, Praying, Singing, Reading, Baptisms and Sacraments, Churches and Teachings, is Cain's Sacrifice. But who are sent alone of God, testify against all these sinful Practices, against all this Generation, against all Idol Temples, and against their very Foundation ye preach; for they say the Gospel is their Foundation, which is the four Books, Matthew, Mark, Luke and John, p. 14. Their Communion is Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils; so Dust is the Serpent's Meat, their Original is but Dust, which is the Scripture, which is Death. Their Gospel is Dust, Matthew, Mark, Luke and John, which is the Scriptures.* (a) News coming up out of the North &c. p. 4, 5, 14. Printed 1655.

Come, George, These are your Ancient Principles, I need not Paraphrase upon them, every Christian may easily discern your Contempt of the Scriptures, as well as of the Lord's Supper; and you tell us, your Principles are now the same in every respect (b), only, George, thou hast had the faculty of wording thy Matter otherwise, only thou art so honest to tell us, thou maist notwithstanding mean the same thing; read (c), therefore let us hear George, how thou canst word this Matter. (b) See Sect. XX. Real. 30. p. 315. (c) The Counterfeit Convert, &c. p. 72.

By **their Gospel**, is meant false Ministers, preaching their own Conceiving, &c. and by Matthew, Mark, Luke and John being the Scripture, is not meant either of those Holy Men, or their Evangelical Doctrine, but the meer Scripture, or Writing in the four Books, abstractly consider'd, as in Paper and Ink, and false Ministers preaching thereupon (d).

But now, George, though it be in p. 14. **their Gospel**, yet in p. 5. it is **the Gospel**. Now, George, what canst thou say for thy mincing and excusing Fox's Blasphemy? But if it had been only said **their Gospel**, and not **the Gospel**: Yet since he was so particular as to tell us what he meant, by *Matth. M. L. and John*, it had been all one; for, George, those Books are the Gospel of our Lord Jesus Christ, read (e), *The beginning of the Gospel of Jesus Christ, the Son of God.* But Whitehead is not alone; for as Fox laid the Foundation for this horrid Contempt of the Scriptures, and brought up Whitehead as his Pupil, who will defend any Error or Blasphemy he held, so has Whitehead his Pupils, that will stand by him, and vindicate any thing he has said; take Daniel Phillips for one, who in his Book (f) (without Name, but am told he is the Author, if not, let him say so; for I perceive they begin to be ashamed to Sign their Books) saith, *This is 'unfairly deduc'd from his Quotation; which is not that the Gospel, but their Gospel, who put the Scripture for the Gospel.* Altho' 'tis in p. 5. **the Gospel**, and p. 14. **their Gospel**. The first he takes no notice of, the latter he quibbles about; and tho' I have not now time to draw the Picture of Phillips, yet I shall shew a Copy of his Countenance. Again, (d) Innocency Triumphant, &c. p. 17. (e) Mark 1. 1. This Contempt Phillips excuseth also, p. 15. (f) A Serious Examination of Mr. Keith's Serious Call, &c. p. 13, 62. and p. 7. drop IN HIM.

Thus says G. Whitehead in his Book (g), *I find not in Fra. Bogg's Quotations, nor in our Friends Books, that the Quakers say, the Holy Scriptures are Carnal, Dust, Death, Serpent's Meat, &c.* Again, *That they say the Holy Scriptures are Dust, Death, &c.* Again, *Therefore I challenge thee, Fra. Bogg, to prove that we say the Holy Scriptures are Carnal, Death, Dust, and Serpent's Meat, &c.* These Words in Black, are so printed in his Book, to shew the distinction of his Charge upon me, where I could prove they so call'd (g) Innocency, &c. p. 11, 15; 20. (h) See Sect. XX. Real. 30. p. 315.

call'd the *Holy Scripture*. He did not deny, but that they call'd the Scriptures by those contemptible Names, but not the *Holy Scriptures*. Therefore I am to unriddle his Word *Holy*, for that's the *Twig Whitehead* lays hold of to keep their Cause from sinking: To do which, I am to acquaint the Reader, *First*, That the Quakers tell us in print *(h)*, that their Principles are now the same in every particular they were in the beginning. Therefore, *Secondly*, Note, that from the Year 1650 to 1660, in which time *Fox* wrote at least, or pretended to write above eighty Books, three of them large Folios, and 159 Epistles *(i)*: In all which I cannot find that ever he call'd the Scriptures *Holy Scriptures*. Again, *Geo. Whitehead*, *Edw. Burrough*, *Jos. Coale*, *Fra. Howgill*, in that ten Years, from 1650 to 1660, wrote Multitudes of Books, and which I have searched diligently, but cannot find, during that ten Years, that ever they call'd the Scriptures *Holy Scripture*, but *Letter*, *Letter*, *Dead Letter*, *Carnal Letter*, and sometimes *Scripture*, but rarely (unless close pinch'd by the Ministers that wrote against them) *Scriptures of Truth*. Inasmuch that I grant *George* had good Grounds to challenge me, that ever the Quakers said the *Holy Scripture* was *Death*, *Dust*, *Serpent's Meat*, *Beastly Ware*, &c. For, besides the Contradiction thereby imply'd, viz. to call the *Holy Scripture* by those contemptible Names, as, *Dust*, *Death*, &c. the Doctrine in their Books, which condemn'd Preaching, Praying, Reading, Singing, Teaching, Churches, Sacraments, and all Instituted Religion, as above-noted, would not have gone down so glib as the Word of the Lord, read in their Meetings, preferring them before the Bible, &c. *(k)*. And therefore as I ever did, so I do now think it sufficient to prove that they condemn the *Holy Scriptures*, by calling the *Scriptures* *Dust*, *Death*, *Carnal*, *Human*, *Death*, *Dust*, *Serpent's Meat*, *Beastly Ware*, &c. Which I have done in the Quotations referr'd to in the Margin.

(h) See Sect. XX. Real. 30. p. 315.
(i) See Part III. Sect. VIII. p. 200, 201.
(k) See Part I. p. 52 to 59. and Sect. XV. p. 273, 274. foregoing, for Proof.

But whereas *George* would have it, that by these contemptuous Names, they meant only the Paper and Ink. I will add one Quotation more, which I never yet quoted, though I believe I could Five Hundred, and that is, *Mr. Baxter*, &c. thus said, *We take the Scriptures for our Rule, and believe them to be the infallible Word of God; and this Rule is Divine: Had we but a Humane Rule, we could have but a Humane Faith, &c.* To this *George Fox* thus reply'd, viz. *And the Scriptures which signifies Writings, Paper and Ink, is not Infallible nor Divine, but Humane, and a Humane Knowledge from it Men get; and so Writings, Paper and Ink, is not Infallible, nor the Scripture is not the Ground*

(l) Fox's Great of Faith, &c. (l).

Mystery, p. 301, 302.

Now, *George*, you hear that *Fox* saith, that from reading the Scriptures Men get but a *humane Faith*. Therefore, *George*, for a Trial of Skill, let any Man pour a Pint of Ink upon a Quire of Paper, and see what thou canst learn from thence: But enough of this. But,

Secondly, Thus saith *George Whitehead*, *We prefer the Holy Scriptures above all Books extant in the World.* Again, *'Tis notorious False that we prefer our own Books, Papers, or Epistles before the Scriptures (m).*

(m) The Counterfeit Convert, &c. p. 26, 30. Printed 1694.

(n) See Part I.

p. 52 to 59.

and Sect. XV.

p. 273, 274.

foregoing.

(o) Truth Defending, &c.

p. 7.

(p) Quakerism

Anatomiz'd,

&c. p. 53.

(q) The Count.

Con. &c. p. 72.

I have in the Margin referr'd to Part I. *(n)*, where these Pretences are more than sufficiently confuted; but since I am now drawing his Picture in part, it shall now be, by his perverting his own Words, and the Sense of them. I will first recite a Question put to *George*, and his Answer verbatim, viz. *Do you (G. W.) esteem of your Speakings to be of as great Authority as any Chapters in the Bible?* To this *George* thus Answers, *That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, or Chapters are, and greater (o).* Here is every Word in Answer to the Question, and directly pursuant to the Terms thereof; what Collateral Words there are, is only his own Exposition, which makes not the Matter better or worse. Upon which Answer, *Mr. Jenner* in his Book *(p)*, collects the force of both Question and Answer, as many Authors do; saying, *Whitehead being ask'd, Do you esteem your Books to be of as great Authority as any Chapter in the Bible? His Answer was, Yea, of greater.* Now that *George Whitehead* may appear to be as good as his Word, saying, *I may see Cause otherwise to word the Matter, and yet our Intentions be the same (q).*

Take

Take his Answer as followeth, viz. *Jeaster has grossly abused me; for neither was the Question so stated, nor the Answer so left. The Question was, Do you esteem of your Speakings to be of as great Authority as any Chapters in the Bible? The Answer was (r), That which was (s) spoken from the Spirit of Truth (r) That's one in any, is of as great Authority as the Scriptures, or Chapters are, and greater. Lye. This was my Answer, as it is exprest in Truth Defending (t). Thus can (s) That's another Lye. G. Whitehead Word the Matter otherwise, and yet mean the same. (t) That's a third Lye.*

Now to confirm Whitehead in his Complaint of being abused, and to answer Mr. Keith, who had urg'd the same Doctrine of preferring their Books and Sayings to be of greater Authority than the Bible; and to avouch and back G. W. in his Lies, to make the World believe, he said that which was spoken (i. e. by the Apostles) when the Question was, *Do you esteem of your Speakings, &c. in comes George's Pupil Daniel Phillips saying, This is an abuse, the Quakers do not say they, (i. e. what they speak) but that which was spoken, (†) &c. Again, To shew how apt a Scholar this Phillips (†) A Serious is, and how like to George Whitehead he both looks and acts. Mr. Keith in his Examination, Serious Call, &c. charg'd the Quakers with saying, How can, or dare any say, &c. p. 13. without the highest Blasphemy, that the Scripture is the Word of God? Upon this Daniel Phillips comes with his Note, saying, Note, By the Word of God he means Christ (u). What shall I say? Or how shall I, in few Words, discover the (u) P. 14. lb.*

depth of Deceit and Hypocrisie, that is seated in these Quaker Authors, in their sham Defences?—Why, to do this, I will set both the Words of George Bishop, and the occasion of them, in plain Words down, as a Monument of this Phillips's deep Hypocrisie; and when that is done, I offer to meet him or any other Quaker with the Book in my Hand. Therefore, Reader, observe it well, viz. one of the Articles or Covenants, upon which the Parliament promis'd Liberty to scrupulous Consciences, was, *And do acknowledge the Holy Scriptures of the Old and New Testament, to be the revealed or written Word of God.* Against this Article this Quaker Author, George Bishop, made many Exceptions; First, Against the Terms, *Revealed or written Will of God.* And Secondly, Against the Terms, *Revealed or Written Word of God.* And after many Quaker Distinctions in p. 22. he thus saith, *For your Terms, Written Word of God, how can, or dare any to say, without the highest Blasphemy, that the Scriptures are the Word of God (w).* In Answer to this (w) Men-Tau-Quotation, D. Phillips replies, saying, *Note, by the Word of God he means, kel, &c. p. 14, Christ. That 'tis Blasphemy to say the Scriptures are Christ. Behold then, and be astonish'd at this impudent Fellow.* First, There was not so much as the

Word Christ named in the Article, but only to oblige them to acknowledge That the Holy Scriptures (were and still) are the written and revealed Will and Word of God. This then is a Copy of the Countenance of this piece of Impudence, and notorious Liar Phillips, if he be the Author, as I am told, if not let him deny it under his Hand; if not I shall take it for granted he is, and in my next, from this and many of his Passages, in this and others of his Books, draw his Picture in lively Colours. And so I leave him and his Tutor George Whitehead, whose Steps he follows on this Particular, in valuing the Scriptures as the best Book extant in the World, and by which the Parliament may see what little Reason they have to believe them in their Confession, *That the Holy Scriptures were given by Divine Inspiration; which is all one, as to acknowledge them to be the written and revealed Will and Word of God.* Since they tell us, their Principles are now no other than they were in the

beginning (x), only, they now see Cause (in order to obtain their Tolleration) (x) Sect. XX. so word the Matter otherwise, whilst they still mean the same thing, &c. as White-Reason 30. head tells us; that is to say, they mean the Scriptures are Humane, Death, P. 315.

Carnal, Dust, Serpent's Meat, Beastly Ware, &c. But, Thirdly, 'Tis notoriously false to say, *That we do prefer our own Books, Papers, and Epistles before the Scriptures (*).* This Pretence I have so sufficiently already (*) Counter-discover'd, that it needs no farther unmasking (y). But, however, take these (y) See Part I. two instances to see whether they call their own Papers Death, Dust, Ser- p. 52 to 58. pent's Meat, Beastly Ware, &c. abstractly consider'd, viz. Sect. XV. p. 272 to 275. foregoing in Part IV.

First, It is our Sense, Advice, Admonition and Judgment, in the fear of God, That no such light and contemptible Names and Expre- F f sions,

sions, as that faithful Friend's Papers, which we testify have been given forth by the Spirit and Power of God, are Men's Courts or Canons, or embracing them, bowing to Men, with such scornful sayings, be permitted among them; but let God's Power be set up on the top of that unlawful Spirit that uses them, &c.

From our Yearly Meeting in London, the 27th of the 3d Month, 1675. Subscrib'd by Geo. Whitehead, Will. Penn, and many others.

Here you have that part of their general Council, held in London, touching their own Papers, Epistles, &c. whereby we see their Hearers are not to call them either Edicts or Canons; which Titles are of high Esteem for all Humane Writings, much less Death, Dust, Serpent's Meat, &c. And why? because George Whitehead, &c. testify that their very Papers are given forth from the Holy Spirit of God? But as for the Papers call'd Scripture, they are Death, Dust, Humane, Serpent's Meat, yea, and Beastly Ware too. I think I need not enlarge hereon. But

Secondly, An Epistle to all Friends, by G. Fox, Minister of the Eternal Word of God.

Friends to you all, this is the Word of the Lord; Take heed of judging one another. I command you in the presence of the Lord, — Neither lay open one another's Nakedness (2) behind one another's Backs. — To you all, this is the Word of the Lord to spread over all, that the Just (i.e. Light within) may spread over all, and grow up to be King. I charge you all, in the presence of the Lord God, to send this Epistle among all Friends and Brethren every where, to be read in all Meetings. To you all this is the Word of God, and to that of God (i.e. Light within) in you all (a) I speak. Several Papers given forth for the spreading of Truth, by George Fox, Minister of the Eternal Word of God, p. 60, 62.

(?) Viz. Not so, as the Worldpeople get it by the end.

(a) What does the Light within want Charging, Commanding, Exhorting, &c.

Now, George, if you can shew us but one Sign of the like care for the Reputation of the Holy Scriptures, for the first ten Years of you settling your Principles; (for you now tell us your Principles are the same they were then) if you can shew us that Geo. Fox, Edw. Burroughs, &c. gave any such Warnings, such Charges, such Commands, to read the Holy Scriptures in your Meetings, as the Word of God; and any such Warning, that your People should put no such slight and contemptible Names on the Scriptures, as you have against their putting such slight Names on your Papers, (which are made up with Ink and Paper) then you will do something. But if you cannot do this, but continue to justify your Prophets Contempt of the Scriptures, with your fly Evasion, and foolish Sophistry; saying, prove to us that the Quakers say The Holy Scripture is Dust, Death, &c. when you thereby tacitly confess you have call'd the Scripture so, as has been prov'd upon you over and over, then it will appear, that all your late sham Confessions, of the Bible being the best Book extant in the World; That you prefer the Bible before your own Books, are meer Trick, & Cheat and Imposture. For if you call the Scriptures Death, Carnal, Humane, Dust, Serpent's Meat, Beastly Ware, then I affirm you call the Holy Scripture so! And so George, I leave you about your Word.

(*) Pray observe how they value their own Papers, Epistles, &c. and how they condemn the Holy Scriptures, as Death, Dust, Serpent's Meat, &c.

Now, George, take the Glass, look well upon thy Forehead, and see how exactly I have drawn the Picture thereof; and if thou art desirous to know where I had the Ingredients to make this Composition! I answer They came from your Bookseller's Shop in White-Hart-Court in Grace-Church-Street, where there is sold Hypocrisy and Dissimulation, in the Name of Truth and Innocency, and all things else suitable to draw thy Features; for there is no Weapons like them of your own making. And so I pass to the next Sign.

Sign XII. Come, George, I am now come to the Word Presumption, or rather Impudence. And this consists of two Parts; First, Your threatening the Clergy, that if they do not stop me from Writing, their Complaint will ascend higher; nay, it will affect them, &c. And Secondly, By flattering them, in Dedicated a Book to them, and bid to stop me from writing:

ting: But neither your Flatteries nor Threats prevail'd, to answer poor George's Expectation, to prove this; especially the latter I could give many Instances, both publick and private, but for brevity sake, I shall content myself with two Instances in two of his Books (b), the first respecting Mr. William Smithies, then Minister of Cripple-Gate Parish, London; and Mr. Isaac Archer, then Minister of Mildenhall in Suffolk, and others that had publickly acknowledged my Service to the Christian Religion. The other Dedicated to the Clergy and both Universities. I shall begin with the first, and particularly to Mr. Smithies; take his Words, somewhat contracted for brevity sake, viz.

First, Where then can he (Francis Bugg) prove that the Quakers condemn the Holy Doctrine (c) and Blessed Precepts; or say, that the Holy Scripture are Dust, Death, Serpent's Meat, &c. (d); we challenge him, or any of you his Abettors, to prove such Contempt; or, that saying, as the Quakers — I bear he is again printing against us, which we resolve with God's help, not to be underr — Therefore if thou dost not put a stop to his mischievous Attempts, his Work will affect thee; and some others, who have abetted him, and the Cry will be loud, and ascend higher than thy self, &c. And

Secondly, To Mr. Archer, thus, First, Francis Bugg's rendering our said Declaration to the King and Parliament, [for the Divine Authority of the Holy Scriptures] deceitful on our Parts. This is to go about to invalidate and destroy a principal Condition of our present Liberty, and so confront the Government's approbation of our said Declaration. — What Reputation, Credit or Honour to thee will thy Approbation of his writing against us be, when further expos'd, to be taken cognizance of by Persons under higher Circumstances than thy self, or thy Agent. — Now these are to acquaint thee, that we knowing Francis Bugg's gross Abuses and Scandals, are in their own Nature intollerable; and thou hast thus far concern'd thy self in his Approbation, and we can have no reasonable Satisfaction from him, by all our fair and reasonable Endeavours: We do not intend to lie under his foul Calumnies. But I am perswaded the Cry will be yet louder, and the Complaints ascend higher, against him and his Abettors therein; and am apt to think it will affect thy self, and not tend to thy Honour and Reputation, if thou dost not put a speedy stop to his malicious Scribbling, and Printing against us, or at least give Publick Testimony of thy dislike against him, if he refuses to desist, when admonished. Take this as my Caution to thee, so I expect to hear from thee, whether thou wilt make use of thy Interest and Endeavours to put a stop to his Proceedings, that we may not be further scandaliz'd, and render'd Obnoxious to the Government (e).

Whereas some Ministers had sent me some Letters of Thanks for my Labours. Upon Geo. Whitehead's triumphing over me, I was under a necessity to mention something of that Nature in the first Edition of my Book, New Rome, &c. Upon which George Whitehead in his Book of, As to Isaac Archer's Approbation, he recites only an Abridgement thereof, [viz. I do own the Substance of this Book, as a Defence of those Eternal Truths, by which I hope for Salvation, &c.] But why did not he, Francis Bugg, recite the whole? What was he so ty'd up to Brevity in this Concern, that he allow'd his Teacher no more room in a Book of 10 or 11 Sheets? That Divine of the Church of England, (so call'd) who gave his Approbation of F. B.'s Book, [as a most acceptable piece of Service to his Country, by unvailing the Falshoods, Errors and Hypocrisies of the Quakers] as he saith, Pray what is his Name? Why does he not appear? He may be ashamed of such his Approbation, if any such pretended Divine did give such Approbation. And if Fran. Bugg has Letters by him of the same Import, both from Conforming and Non-Conforming Ministers, what are their Names? And why do they not appear? &c.

George Whitehead having thus provok'd me to mention some of these Letters in the Preface of my Book (g), with about 12 or 15 of their Names at large, because to the Quakers he had render'd it doubtful, whether any of our Ministers had approv'd of my Labours: When I had thus done, then George Whitehead in his Book (h), recites not only Mr. Archer my Minister's Approbation, but two of the Clergies Letters to me, threatening them all, as he had done Mr. Smithies and Mr. Archer before, that if they would stand mute, and not stop me, nay, give Publick Testimony against me, they should be call'd in question. And that I may shew the Impertinence

(b) A Sober
Expostulation
with some of
the Clergy &c.
A Rambling
Pilgrim, &c.

(c) He is still
at his Word
HOLY.

(d) I have prov'd
they condemn
the Doctrine of the
Scripture; if
so, then I call
it HOLY.

(e) Still HO-
LY, he does
not deny, that
they call the
Scripture Dust,
&c. If so, then
I say they say so
of the HOLY
SCRIPTURE.

(f) A Sober
Expostulation
&c. p. 7, 10,
11, 16, 20, 21.

(g) Innocency
&c. p. 34, 35,
36.

(h) New
Rome Ar-
righ'd. 2d.
Edit. Preface,
p. 4, 5, 6.

(i) A Sober
Expostulation
with some of
the Clergy, &c.
p. 32, 33, 34.

ousness of this *George Whitehead*, as well as his Presumption, I shall first recite Mr. *Archer*, my then Minister's Approbation of my Book, *New Rome*, &c. and two of the Letters, by two Divines of the Church of England, and the rather, because *George Whitehead* hath reprinted them in his *Sober Expostulation*, &c. that so they may stand as a Monument and Testimony of the Quakers Pride and Presumption, as well as a Testimony against Quakerism. I shall now recite them, and first Mr. *Archer's* Approbation; viz.

Mr. Archer's
Approbation.

"As there is Joy in Heaven over one Sinner converted to God, as to his Morals, so, when the Erroneous turn to the true God as to his Interentials; Truth and Goodness being his infinite Attributes, the shadow of them (for in the Creature they are no better) are equally pleasing to their Author. Hence I may shew my Joy, in that my Neighbour *Bugg* is return'd from his Errors, (not as to his Life, for he was sober, ever since I knew him) but as to his Judgment; and as a Sign of which, he has labour'd to bring over his seduced Brethren, which, would they read his Books, might be done: But I fear most of them are of the Mind of one of them, that told me, Thou may'st out-argue me, but shalt not persuade me. However, I do own the Substance of this Book, *New Rome*, &c. as a Defence of those Eternal Truths, by which I hope for Salvation, and which are a Comfort to me in my Pilgrimage: Peace be to those that own them, and the Lord open the Eyes of those that deny them (i). — *Isaac Archer*.

(i) *New Rome*
Arraign'd, and
out of her own
Mouth Con-
demn'd, &c.
Second Edit.
Pref. p. 4, 5.

Dr. Burrell's
Letter.

Next follows the Substance of Dr. *Burrell's* Letter to me, viz.

"SIR, I heartily Congratulate your return to our Church, which doubtless is the most Eminent for Doctrine, Worship, and Discipline, amongst all the Reform'd Churches in the World. I cannot but highly commend your Pious Endeavours for this End, of which I have receiv'd an Account from Mr. *Gearing*, a London Minister. I shall much rejoice in your Success herein, in order to undeceive those poor deluded People; you having display'd many of the Intrigues of their Leaders (†).

(†) For more
Letters of this
kind, see my
Pil. Prog. &c.
Second Edit.
Pref. p. xlix.
p. 16, 29, 30.
Part I. p. 25.
Par. II. p. 239.
Par. IV. p. 351.

Mr. Milme's
Letter.

Your Real Friend, *Nath. Burrell*.

Next follow the Substance of a Letter to me from the Reverend Mr. *Milme*:

"As nothing is more pleasing to the Eyes than Light, so nothing is more grateful to the Understanding than the discovery of Truth; in which respect you have certainly done a most acceptable piece of Service to your Country, by unvailing of the Fallhoods, Errors, and Hypocrisies of the Quakers, because the Knowledge of the Truth is delectable; and also because Men being thereby forewarn'd of the Dangers of their Hypocritical Insinuations and Pretences, might else have drawn them into, may be enabled to avoid the Mischiefs thereof; for which I think my self oblig'd to return you my Thanks, I having receiv'd a particular Advantage by your Discoveries. But seeing by your Pains, it plainly appears, that you aim at the Advantage of Mankind, which is both the Duty and Honour of all Men; I am thereby encourag'd to beg the favour of a little farther Information (*).

(*) A *Sober*
Expost. &c.
recited by G.
W. p. 32, 33,
34.

Yours Heartily, *John Milme*.

Upon which thus *G. Whitehead* imperiously proceeds, saying, Come *Isaac Archer*, *Will. Smithies*, *Nath. Burrell*, — *Gearing*, *John Milme*, What say you? What Service can you think he has done, either to the Christian Religion, or Protestant Profession? I hope you will see Cause to retract such Thanks, Congratulations, and Commendations of your pretended Convert's work of Envy and Persecution (k). And therefore I challenge him, and you his Abettors, and Congratulators, to produce those Books of the Quakers, otherwise, for shame, retract and condemn this his Abuse. — If you do not stop his Current of Scandalizing us, your Incongruence and Approbations already given him, will the more affect you, and render you the more culpable of his gross Abuses, as partakers of his Iniquity: I hope you'll yet consider it. — But if you will be mute in this Matter, and suffer him to persist in his wretched course of abusing us, without your publick

(k) Note, The
Quakers at
ways account
the Discovery
of their Errors
Persecution,

publick Reprehension, or dislike thereof, then may you be farther justly call'd in Question, and expos'd thereupon, for your neglect of Justice (1).

Thus does the Presumption of *George Whitehead*, &c. plainly appear, as also his magisterial Threats, that if the Clergy of the Establish'd Church would not stop me from Writing, shew their publick Dislike thereof, and retract their Thanks given me for my Pains, but stand Mute in the Matter, they were threatned to be call'd to Account for their Neglect of Justice. And from hence I could be glad, that our Governours would view the Quakers Books, quoted in the Introduction to this IVth Part, and see how they have scandaliz'd the Clergy, by the most odious Names and Characters that Men or Devils can invent, and that chiefly, or in the first place, because they preach out of the Bible, (which they pretend now of late to value, as the best Book extant in the World) and not only so, but compel them, either to prove the Names and Characters there given, to be Christian like, or to retract and condemn them, and that under their Hands; and also to give publick Testimony against the Authors of those odious Names, which are in their own Nature intollerable. Let them have the same Measure given to them, for their scandalizing the Clergy in general, yea, every Man of them, that they would have fill'd to Mr. *Archer*, Mr. *Smirbies*, Mr. *Gearing*, Mr. *Milme*, and Dr. *Burrell*, because they would not retract their Thanks for my Labours, viz. Let them be call'd to an Account, let them be enjoin'd to a Retraction, or call'd in Question for their barbarous Treatment: And not only the Clergy are with them Witches, Devils, &c. but our Kings and Queens are with them *Spiritual Egyptians*, *Apostates*, and what not. But I cannot enlarge here, read (m), and behold *Whitehead's* Presumption.

Secondly, But when *George Whitehead*, &c. saw they could not prevail by their Threats, having waited three Years with Patience, by Force *Whitehead* tries what he can do by Flattery; he then writes a Book, Anno 1700. he Dedicates it to the Clergy, and both the Universities, who had been kind to *Francis Bugg*, endeavouring to stop that, as Tythes from the Clergy, that thereby they might do their Business effectually. But take his own Words, viz.

Whereas *Francis Bugg* appears highly to value himself upon the Countenance of some of the Clergy, in his Contest against us, sounding a Trumpet of the Clergies Kindness, and particularly the B. of N's Kindness; this therefore is Dedicated to you. Friends, do you indeed design to promote Christianity, if so, you must use better Instruments for it than *Francis Bugg*, Author of *The Pilgrim's Progress* from Quakerism to Christianity, &c. (n). Please to observe his own Solemn Testimony—— Now I recommend to the faithful Witness of the Truth in all your Hearts, and desire you seriously to peruse the following Treatise, and bear us (we pray and beseech you) in our Answers and Defences, as well as our Adversaries Accusations; remembering that common Maxim, (which we our selves never do) To condemn no Man before he be heard (o). By a real Friend to your Souls,

George Whitehead.

Pray observe, that in the second Paragraph, there is Friends, instead of Witches, Devils, &c. Again, Please to observe, &c. instead of calling them, Idle Gormandizing Priests, the Bane of Soul and Body of the Universe, &c. Which but the Year before, viz. 1699. he justified *Will. Penn* therein; adding, that in the Reign of K. H VIII. and Q. Mary, There was not above 500 of the Priests that stood to their Principles, and shew'd Conscience for their Religion (p). Again, Your real friend G. W. instead of calling them Anti-Christ, Sodomites, Sorcerers, Blood-Hounds, &c. Thus smooth is *George*; here is no Cautioning, no Threatning, all Honey now, and no Wormwood nor Gaul; no calling them to retract, or the Cry should be louder, and higher than themselves; no threatning, that if they stood Mute, and not stop *Francis Bugg* from writing, that they should be farther call'd to Account; O smooth *George*! But *George*, they see thy Presumption on the one Hand, and thy Hypocrisie on the other Hand; and therefore, as I once told thee *George*, you must get other Advocates than the Clergy of the Church of England to be your Advocates, to stop me from writing, unless you will take Mr. *Archer's* Advice, to stop writing thy self, and to stop your other Scribes; but this will not do neither, unless you condemn the

G g

Errors,

(1) A Sober
Expostulation
&c. p. 38, 45,
46, 47, 106.
with much
more of the
same Presump-
tion.

(m) See Sect.
XX. Real. 19,
28, 30. Inrod.
p. 261, 262,
263, 264, 267.

(n) True; so
they have, wit-
ness the Bishops
and Clergy,
many of whom
have wrote a-
gainst Quake-
rism.

(o) A Ram-
bling Pilgrim,
&c.

(p) Truth and
Innocency, &c.
p. 71.

Reader, I am
very brief in
these Observa-
tions, because
I hasten to a
Conclusion:
For I have
much more to
say on each
Head, but this
may serve as a
Glas for G.
Whitehead,
to see himself
and others to
see him also.

Errors, Blasphemies, and scurrilous Language in your Books. But, *George*, look into the foregoing Introduction, and tell me whether thou dost not blush, when thou seest thy impudent Face in that Glas. What, *George*! Dost thou think them so tame, as to bear those Characters, without a Retraction, and Condemnation of thine and thy Friends odious Calumnies? What! and be your Advocates too, *George*? No such Matter: But, *George*, what hast thou to do to meddle with the Bishops and Clergies Kindness? I heard thou hadst a 100 l. given thee lately at *Harisford* at once; but I never heard they meddled with thee about it; why then shouldst thou be such a Busy-body in other Men's Matters? Again, *George*, remember the mean Extract of your Teachers, who by the Trade of Preaching up the Light within, have (many of them, thy self for one) raised themselves from poor Fellows, that had not a Horse to ride on, but travell'd on Foot, liv'd upon Alms, lay in Barns like Gypsies, but by your Trade of preaching, you are grown High, Proud and Domineering; according to the Proverb, *Set a Beggar on Horseback, and he knows not whether to ride*. And, *George*, note, that I have Twelve Signs more to produce of thy Hypocrisie, but I have not now time, nor room to finish this, for I design but 30 Sheets; moreover, I have a desire to retire in my old Age. But yet, if I do not print any more, I propose, if it please God to give me time, to finish a Manuscript for the Service of the Church, not only of the remaining Signs of thy Hypocrisie, but many more of *Fox*, the Founder of the Heresies of Quakerism; but as to that I cannot yet determine how it will be, nor certainly in what Method, if I should print again; and so I leave that, nor am I careful therein. But this note, That both what I have wrote, or shall write, I shall be always ready to defend *viva voce*; and *George*, that is what thou dost not dare to do; no, *George*, thou know'st thou canst not, thy guilty Conscience will not admit of it, Fearfulness and Guilt surprizeth the Heart of the Hypocrites; this is a certain Truth, thou knowest *George*, thy Conscience is thy Witness. Of the Truth I spake, by what is said, we may clearly see what the Quakers would be at, had they Power to their Will; for they no sooner got an Indulgence, and that by deceitful Methods on their parts, but none must write against them, even whilst they take the liberty to scandalize the Establish'd Church: And therefore that the World may see I am still of the same Mind I was in the Year 1693. in my Book (q), wherein are these Words, and with which I shall conclude this Sign, *vix*.

(q) *New Rome*
Ec. 2d. Edit.
Pref. p. 4, 5.

Come *George Whitehead*, I have found room to revise my Minister, *Mr. Archer's* Approbation; but I want both time and room to draw the exact Picture of *Geo. Whitehead*, [and so I do now, tho' I have made a further Progress therein,] who for audacious Insolence, Pride, Self-conceit, for Scorn, Contempt and Envy, for Defaming, Glossing, [Forging and Lying,] Perverting and Subtily, for denying what you know to be true, and affirming what you know to be false; I say, to set forth your exact Picture of these, and other the like crafty jugglings, Inchantments, and Legerdmain: To trace your Books, [to find out and discover all your starting holes,] to rip up, and make a perfect discovery of your two-faced Practices, and deceitful Pretences, it would require a Volume.

Therefore [as I then said] let none think it strange, that the Quakers and their Principles are thus Anatomized, and set forth to Posterity: For those Histories that have derived to us the Knowledge of those Errors and Heresies, which sprung up among the ancient Christians, and peester'd the Church in former Ages, have not been accounted superfluous, nor their Respect worn out in several Ages. How much the more willing should all pious Christians be, (who are zealous for the Christian Religion) to have the Knowledge of those Errors and Heresies, born in our Age, and brought forth in our own Banels, transmitted to Posterity (r).

(r) This I
wrote about 15
Years since, in
which Work I
humbly thank
God, I have
now made some
progress.

For never were the Prophecies of our dear Saviour, *Matth. 24. 4, 5, 24.* more clearly fulfill'd, who first gave us warning, saying, *Take heed that no Man deceive you; for (said he) many shall come in my Name, saying, I am Christ, (or as the Quakers do, that the Name Jesus and Christ belongs to every Believer, as well as to him, which for Substance is all one) and shall deceive many: For (said our Saviour) ver. 24. there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, in so much, that (if it were possible) they shall deceive the very Elect.*

A Comfortable Conclusion, Dedicated to the Christian Reader.

Christian Reader,

Altho' I have oppos'd the Quakers Idolatry, in their worshipping and adoring their Light within, and in one another, as God and Christ, and therefore an Idol; for take it in the best sence, it is but the Gift, and to worship the Gift instead of the Giver, is Idolatry. But notwithstanding this my Opposition to their fond Conceits, yet I have (and I believe it to be the Duty of all Christians) ever had a great regard to the Dictates of Conscience, truly enlighten'd by the Holy Spirit of God, according to his written Word. And herein I have found great Consolation, sometimes by Dreams and Visions in the Night, (as well as in the whole course of my Life) and particularly by two Dreams, which I shall herein relate, not desiring to impose the belief of them upon any, but rather for my own Satisfaction. But before I proceed to them, I think it necessary to shew, that some of our Church, eminent for Piety and Learning, have not only countenanc'd the same, but both by Experience and sound Judgment, have given me encouragement thereunto.

The first shall be Mr. Philpot, as I find it in the *London Cases in Folio (a)*, viz. *In the midst of my sweet Rest (said Mr. Philpot) there seem'd to me a beautiful City, all of the colour of Azure, White, and four square, &c. the sight whereof so inwardly comforted me, that I am not able to express the Consolation I had thereof, yea, the remembrance thereof causeth my Heart as yet to leap for Joy.*

The Second Instance I shall mention, is the Doctrine of that Eminent, Learned and Pious Divine, and once Bishop of *Lincoln*, whose Works were very instrumental to me in my leaving Quakerism, and receiving the Christian Faith, taught and professed by the Church of England, in his Sixth Sermon, *Ad Populum*, upon *Gen. 20. 6.* where he thus saith, *Altho' God have now tied us to his Holy Written Word, Isa. 8. 20. as unto a perpetual infallible Rule, beyond which we may not expect, and against which we may not admit any other direction, as from God: Yet he hath no where abridg'd himself of the Power and Liberty, even still to intimate unto the Sons of Men, the Knowledge of his Will by Dreams, &c. It is not safe for us to give easie credit to Dreams, as Divine, until upon tryal there shall appear, both in the End whereto they point us, a direct tendance to the Advancement of God's Glory; and in the Means also they propose us, a Conformity unto the revealed Will of God, in his written Word (b).*

From whose Example and Authority I shall presume to relate the Substance of two Dreams, especially, which I have had much Comfort in, and Encouragement by, in my long Contest with the Quakers, and that for my own Satisfaction.

The first was about the Year 1683, in the Night Season in my sleep, viz. *I thought myself to be in a large Meeting, where G. Whitehead and I had a warm Dispute, about the Holy Scriptures chiefly; and that the Floor upon which I stood, with some few with me, was higher by about two Foot than the Ground upon which he stood, and that I had a complete Victory over him, whereat I much rejoiced, and praised God; and immediately I awaked, and rose, and writ it down, but have it not now here. In which Dream, I remember to this Day, I had great Comfort: For I interpreted the highest Ground to be the Christian Cause, and the Victory obtain'd, because I had the Holy Scripture on my side; insomuch that all their hard Names (c) they gave me, and their violent Persecuting me (d), not only with bitter Words and secret Whisperings, Backslidings, &c. against me, but by their ludding me at the Old Baily, London, October 1693. as in Part II. p. 76, 77. could never deter me, so long as I was able to stand my Ground; since which it hath pleased God, who never fail them that trust in him, to raise me Friends to my Assistance.*

My second was on Sunday, about 4 in the Morning, (the 27th of October 1706) in my sleep, I had a Dream, and much exercised therein, about Books wrote against Quakerism, some more excellently adapted than others, but amongst them all there seem'd to me a great Book in Folio, which I took to be as thick as a large Concordance, out of which (as I apprehended) I and some others read many Passages, some whereof were in Latin, and by me, and others with me, concluded to be a most excellent Book, discovering the Errors of that People; (and withal) that I interceded mightily to have it printed; but could not possibly get it done; at length I (as seem'd to me) fell upon my Knees, and humbly pray'd to God, saying, *O Lord, thou knowest how it is with us here upon Earth; thou knowest our Coldness and want of Zeal: O Lord let me*

come

(a) *A Collection of Cases, &c. in Folio, p. 395. Book of Martyrs, Vol. III. p. 606. Col. 2.*

(b) *The Life of Dr. Robert Sanderson, once B. of Lincoln. The 3d Impression, by Isaac Walton, p. 270, 271.*

(c) *As Vile Apostate, a Treacherous Apostate, a Self-condemn'd Apostate, a Canker'd Apostate, a Treacherous Informer, a Beast, a Dog, a Wolf, a Heathen, an Atheist, a Betraying Judas, an Enemy of all Righteousness, a Child of the Devil, a Devil Incarnate, a Fool, a Novice, a Papist, &c.*

(d) *Job 19. 23, 28. Psal. 7. 1. 31. 15. 119. 84, 86, 157. Jer. 17. 18. Matt. 5. 11. Gal. 4. 29.*

come, I beseech thee, up into Heaven, and I will declare the necessity for it; But, O Lord, tho' both the Saints and Angels may not know, yet thou knowest all things. And being under great Exercises, and fill'd with great Consolation, and inward Joy, I awaked, and immediately arose, got a Light, and wrote it down whilst it was fresh in my Memory; gathering from thence, that either some Body had wrote such a Book ready to print, and yet would not do it; or Secondly, to shew me what a general slackness there is in opposing this dangerous Heresie; or Lastly, to be as a Motive to my own Proceedings.

Thus I have submitted, what I really apprehend was a Providence to me, and am not careful of the Issue thereof, so long as I keep to the Rule laid down by Bishop Sanderson, as above. And this I can add, that I yet never, to my Remembrance, put Pen to Paper on this Subject, but having had an Eye inward, some things have been providentially brought to my Remembrance, which have been very useful, keeping to this Rule, the Holy Word of God, beyond which we may not expect, and against which we may not admit, as saith Bishop Sanderson. So that as I said, altho' I oppose the Quakers Idolatry, who worship their Light within, and in one another, as God and Christ, yet I do not despise, but am thankful to God for his Gift, which through Faith in Jesus Christ, and the Use of the Holy Scripture, obeying his Precepts, doing our Duty herein, we are safe: And herein I rejoice, and will rejoice.

And therefore I will conclude, in the Remembrance of these things, and in Consideration of how long I was captivated by the Spirit of Quakerism, and that (in due time) God Almighty, out of his abundant Mercy, by the preaching of his Word, by his Servants, the Ministers of the Church of England, (how much soever despised by the Quakers) should at length give me a sight of my Errors, and by his Grace call me to the Knowledge of the Truth, and to the Faith of Christ Crucified. This I say, is such Matter of Joy, and Comfort to me in my Pilgrimage, as that it over-balance all the Sufferings I have gone through from this People: And therefore I shall conclude in the Words of the Royal Prophet David, which I have often with great Consolation sung in the Church, Psalm 25: praying to God, to give a Blessing upon my weak Labours, to those Ends for which I have labour'd, viz. to discover the to Quakers, their Errors, that they may see and forsake them; and to preserve others from falling into the like Snare. Amen.

I lift my Heart to thee,
my God and Guide most just.

Now suffer me to take no shame,
for in thee do I trust.

Let not my Foes rejoice,
nor make a scorn of me:

And let them not be overthrown,
that put their trust in thee.

But Shame shall them beset,
Which harm them wrongfully.

Therefore thy paths and thy right ways,
unto me Lord direct.

Direct me in thy Truth,
and teach me; I then pray:

Thou art my God and Saviour,
on thee I wait always.

Thy mercies manifold,
I pray thee Lord remember:

And ere thy pity plentiful,
for they have been for ever.

Remember not the faults,
and frailty of my youth:

Remember not how ignorant
I have been of thy Truth.

Not after my deserts,
let me thy mercy find;

But of thine own benignity,
Lord, have me in thy mind.

Thy mercy is full sweet,
his truth a perfect guide:

Therefore the Lord will sinners teach,
and such as go aside.

The humble he will teach
his Precepts for to keep:

He will direct in all his ways
the lowly and the meek.

For all the ways of God,
are truth and mercy both;

To them that keep his Testament,
the Witness of his truth.

Mine Eyes, and eke my Heart,
as him I will advance;

That plucks my feet out of the Snare
of Sin and Ignorance.

With mercy me behold,
to thee I make my moan:

For I am poor and desolate,
and comfortless alone.

O Lord, behold my Foes,
how they do still increase;

Pursuing me with deadly hate,
that fain would live in peace.

Preserve and keep my Soul,
and eke deliver me;

And let me not be overthrown,
because I trust in thee.

F I N I S